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MAN'S INFLUENCE WITH GOD

D. W. WILT

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By
D. W. WILT

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To Mother
MRS. J. M. WILT
of Lenox, Iowa.

Who gave the writer his
first teaching concerning
our God.

MAN'S INFLUENCE WITH GOD

PROLOGUE

In presenting this subject there will be a digression from the general trend of using the New Testament as a basis. This will be taken up in the natural order.

The word "man" in this work is often used in the generic sense.

The apology for some of the many imperfections of this work is, that it has been prepared during a busy pastorate.

It has ever been the desire of our Father that men should know him. God is unsearchable, but not unknowable. He is unsearchable from the human side, but He is knowable in that He has revealed Himself. God has revealed Himself to us in His works and in His WORD. The foundation of this work is His revelation, which reveals that every man has some influence with God.

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MAN CREATED WITH INFLUENCE

The Lord was pleased with man who was
a living expression of the great Creator, and
responsive to Him.

MAN CREATED WITH INFLUENCE

CHAPTER I

"And God said: Let us make man in our image, after our likeness."¹

MAN, in the Divine image, was not only God's climax in creation, but he was an individual loved of God; and loving God, with whom the Creator freely communed. When other objects were to be created a word was sufficient, but for this great being, man, God said: "Let us make man in OUR image, after our likeness."¹ "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."² Not physical image, or breath such as the air we breathe; "God is a spirit."³ "He breathed," imparted of His eternal spirit to man. Two great powers were thus given to

1.—Gen. 1. 26.

3.—St. John 4. 24.

2.—Gen. 2. 7.

man. An irrevocable immortality and the power to perpetuate the species. Man was held in esteem above all other created beings. God gave of Himself to man and man became a living soul.

The Creator desired a pure intelligent being with power of choice, power to love, one worthy of Divine love and capable of governing the world. He made man, thus creating him in the image of God. No other creature of Heaven, or of earth was thus favored. "Image of God:"⁴ "an unclouded perception of the truth, and a perfect harmony with the will of God, by virtue of which man became lord over all the earth and was free from pain and death."⁵ "So God created man in His own image, in the image of God created He him; male and female created He them: and God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it and have dominion."⁶

He was made governor over all things in this lower world. Just after the record of the creation of man, we read: "And God saw everything that He had made, and behold, it was very good."⁷ The Lord was pleased with man who

4.—Gen. 1. 27.

6.—Gen. 1. 27, 28.

5.—Dr. Wm. Nast.

7.—Gen. 1. 31.

was a living expression of the great Creator, and responsive to Him.

Man as created not only had influence, but he had great influence with God. The surprise is, that any one ever thought anything to the contrary. Not a writer of the Old, or of the New Testament record a word of doubt on this great subject. Man was created to love God and to be loved of Him. Man had a body, mind and soul. He was created holy—like his Creator and was God's masterpiece, the highest order of creation and intended for honor. It is not strange that man should have so many of the qualities of the Creator, when He imparted to man of His Spiritual self. Adam Innocent and his wife, Eve Innocent, were in all ways divinely beautiful. Their bodies were perfect and comely temples in which dwelt their pure, God given, immortal souls.

The Lord loved man and conversed with him freely. It was natural that He should for, as the Scriptures tell us; man was God's son, "Adam which was the son of God."* The Lord made for His son a beautiful garden with: "Every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the

8.—Luke 3. 38.

garden, and the tree of knowledge of good and of evil.”⁹ A river dividing into four parts watered the garden. This, the most choice and the most beautiful garden man ever saw, God gave to His son Adam who was trusted to dress and to keep it. God considered His son an intelligent creature. He asked him to perform the great task of naming the animals of the earth and the fowl of the air: “And out of the ground the Lord God formed every beast of the field and every fowl of the air; and brought them unto Adam to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.”¹⁰

The Lord believed in His son, had confidence in his intellect, conversed with him freely, gave him a helpmeet like himself perfect; gave them the world, a perfect world; loved them with an everlasting love, freely favored them with an abundance of all good. Heaven’s storehouse of blessing was opened to them. The joy of the Lord was in their hearts. The tree of life was for their use. Man was worthy, God was able, and life was true happiness. In the freshness

of this world's morning no sorrow had ever been, no tears had ever dimmed the eyes; life was continuous, all words were kind words. Their lives and their voices were as gentle as hearts of perfect love would make them. A perfect man and a perfect woman, loving each other rightly; each in perfect harmony with the will of God and much beloved of Him, made their dwelling in the garden of paradise, thus Adam and Eve with perfect bodies, with lives beautiful as the virgin sunshine, lived in the pure atmosphere of a new world where all was as God made it. The flowers were perfect and ever-blooming. The vines, shrubs and trees were continuous in bringing forth perfect fruit. This perfect world was a PART of their rich heritage. All things had the dew of the world's youth upon them. Perfect people, in a perfect world, breathing the purest of air, eating of perfect fruit, and with their pure hearts loving God and having every needed assurance of Divine love and favor; thus lived the son and daughter of the Great King.

“Thou madest him a little lower
than the angels;
Thou crownest him with glory and
honor

And didst set him over the works
of thy hands:
Thou didst put all things in subject-
ion under his feet."

—Heb. 2, 7, 8. R. V.

DISOBEDIENCE DECREASES INFLUENCE

"SIN WHICH DOTH SO EASILY BESET US."

Heb. 12. 1.

DISOBEDIENCE DECREASES INFLUENCE

CHAPTER II

“If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at thy door.”—Gen. 4.7.



ROM creation God has loved man. When man sinned God did not change, but man changed. “I am the Lord, I change not.”¹

God does not change in character, or moral purpose, but His mode of procedure in relation to man changes to best fit the needs of man. The promised redeemer was to reconcile us to the Father, and not to reconcile the Father to us. “God who hath reconciled us to himself by Jesus Christ.” 2-Cor. 5. 18. Before man’s disobedience his life was a God centered life; he was trusted of God and never knew otherwise than to trust God, but since the enemy of

1.—Mal. 3. 6.

God and of man had been allowed, with man's consent to enter the life, man would not trust God, neither was man as formerly worthy of being trusted. He was self dependent and self centered. God was as trustworthy as formerly, but man sinned and sin destroyed his faith. Thus Adam and Eve, the king and the queen of all the earth, are dethroned.

Man knew little of the far reaching consequences of his disobedience. He did not see the future with himself and his posterity a prey to the devices of Satan.

When man was given the garden to dress and to keep, he was told that he could freely eat of the fruit of every tree of the garden with one exception, and that was the fruit of the tree of knowledge of good and evil. THE LORD DID NOT DESIRE THAT MAN KNOW EVIL. He had prepared that MAN SHOULD KNOW, AND POSSESS ALL GOOD. Man was at liberty to partake of the tree of life and live forever. By deceptions the evil spirit caused man to disobey God. "Immediately pain followed sin. When he lost his innocence he lost his happiness. He painfully feared that God, in the love of whom before his supreme happiness consisted. 'He said I heard Thy voice in the

garden, and I was afraid.' He fled from Him, who was, till then his desire, and glory and joy.'"²

The Bible gives, that God then held and continues in all the Scriptures to hold, that man was an intelligent creature and responsible for the disobedience. Man was then sent forth from the garden of Eden lest he eat of the tree of life and live in the flesh forever in sin,³ but before he was sent forth from the garden he received the promise of a redeemer. The Lord said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."⁴ The serpent, the evil spirit, had deceived, but the descendent of woman, the Redeemer who should come would bruise the serpent's head, while the serpent would so closely follow the Redeemer as to bruise His heel.

Suffering the Result of Sin.

All physical, mental and spiritual suffering is the result of sin. "Sin is the source of human ills."^a One learned and good man says:

2.—Wesley's sermons, Vol 2. p. 32.

3.—Gen. 3. 22, 24.

a.—Systematic Theology,

4.—Gen. 3. 15.

Miley, Vol. 1. p. 348.

"Had Adam broken a limb, before he sinned, would it not have pained him?" Adam, in harmony with God as created, would not have broken a limb.

Adam and Eve, after their first sin, suffered mental and soul anguish before the Lord spoke to them about their sin. "And Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."⁵ What must have been the state of their minds and souls, after knowing the best, to then taste the bitterness brought by their disobedience? The Lord said unto the woman: "I will greatly multiply thy sorrow."⁶ She had not known sorrow until sin. Since her first sin she had known sorrow and could realize a little of what her lot would be as her "sorrow" was to be greatly multiplied.

Before sin Adam's work was to dress and to keep the garden. Unless those perfect conditions it must have been a pleasure. Eve gathered fruit for their food from the trees of the garden. Adam sinned and the Lord said to him: "Cursed is the ground for thy sake."⁷ How for his sake? LEST SINFUL ADAM FORGET HIS GOD.

5.—Gen. 3. 8.

7.—Gen. 3. 17.

6.—Gen. 3. 16.

By the suffering of man, and of our Savior, the great God is constantly testifying to His abhorrence of sin. As man suffers he has the testimony deeply impressed upon him.

Some suffer for the mistakes, accidents, or sins of themselves, while again the same, or another individual may suffer for the mistakes, accidents or sins of another. Had man continued to live as God created him, there would have been no sin, accident or mistake. No suffering in any form. Since there is sin there is suffering. Jesus never sinned, yet He suffered. Every particle of suffering of Gethsemane and of Calvary was for the sins of the world. We do not place all the blame on our first parents, for we have followed in their steps. It would be impossible to at all times tell for whose sin a person suffered, yet this we do know that all suffering is the result of sin.

God imparted to man of His spirit, thus making man eternal as God is eternal, and pure as God is pure; for God gave of His spiritual self to man, who through disobedience lost the purity, but retained the eternal.

Man was originally created natural. Sin was foreign to him. Man had the nature of God, love. Sin, the nature of Satan. Man in sin is

unnatural. That man was created in God's image he could not then have other than God-like nature, for he was like God. That God created him is proof that man as created was natural, as nature's God did not create an unnatural being. Adam was not cleansed and thereby became holy. He was created directly from God and like God. Holiness was the natural state with him. It is true the Scriptures tell us that the natural man is out of harmony with God. But the sacred writer there refers to the man as born since sin and not that the original state was sinful, or in sin. Of course no one will take this to be that man as originally created was out of harmony with God, but through yielding to temptation Adam fell—and all of his descendants have had inclination to sin. In this fallen state the individual is out of harmony with God. The Scriptures teach us that since sin has been in the world, man as born into the world has sinful inclinations.

Man by his original, God given, God like nature was in harmony with God. Man in sin is out of harmony with God and unnatural. It is natural for man to be in harmony with God. Sin was not natural with man, sin was acquired. It is unnatural for man to be in sin. It is natur-

al for all men to be in harmony with God, to be religious.

Since man has sinned, life is changed from the bliss of the garden of Paradise to a life of conflict. SIN it was that dethroned man and decreased his influence with God. He was given the promise of a Redeemer who was able to help him put sin out, and in whose name the lost image was to be restored. When sin came, God saw the affections of the beings, whom He had created and loved, turned from the Creator to the tempter. With the promise of a Redeemer, man is also told something of the sorrows and the hardships that will necessarily be his, that he forget not his Creator.

Sin destroyed faith and perverted the affections so that man would not trust God. Man lost nearly all love for God, and on account of this loss, then doubted if God loved him. He received not, because he believed not God, and asked not. He believed not, and asked not, because he was not in harmony with God. The Lord said to Cain: "Why art thou wroth? and why is thy countenance fallen? if thou doest well, shalt thou not be accepted? and, if thou doest not well, sin lieth at the door." It has

ever been thus with man. Sin increased. In the days of Noah; "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts in his heart, was only evil continually."'

SOME WHO BELIEVED GOD

"HAVE FAITH IN GOD."

Christ, Mark 11. 22.

SOME WHO BELIEVED GOD

CHAPTER III

*"This is the victory that overcometh the world, even our faith,"*¹

 FAITH was not common, as sin had weakened it in all, and destroyed the faith of nearly all; yet some believed God, communed with Him, lived for Him, their faith increased until they had great influence with God.

Noah.

In the days of Noah the Lord was grieved by the wickedness of the people. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and it repented the Lord that He had made man on the earth and it grieved Him at His heart; and the Lord said: I will destroy man, whom I

1.—1 John 5. 4.

have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.”² After God made man, He pronounced him “very good.” Now He decides to destroy man. Has God changed? He is the same righteous God. Man has changed. He originally had the nature of God. Before sin was, God said for the people to “multiply.” Gen. 1. 28. They were a holy people and would bring forth of their kind. From the disobedience of Eden, man loved sin and did evil. He brought forth those of like inclination.

After the Lord said He would destroy both man and beast, Noah prayed. This prayer was a struggle wherein lay the issue of death, or life, not only to Noah, but to the race. Noah held onto God and the Lord rewarded, with life for Noah and his family. He was a better man after this prayer and is even spoken of as a righteous man. Noah was likely one of the best men of his time before he prayed to be spared. He had not permitted sin to destroy all faith. All that is said of the righteousness of Noah refers to him as he was after this prayer. “Noah found grace in the eyes of the Lord.”

2.—Gen. 6. 5, 7.

"Noah was a just man and perfect in his generation and Noah walked with God." "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation." The Lord honored Noah by telling him how to prepare for the flood. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." He further honors Noah by trusting him with the building of the ark. Noah was a righteous man for his day, he believed, obeyed and had influence with God. Thus Noah found favor with the Lord, so that the Lord waited until the ark was finished and Noah was ready, before He would bring the flood. "The longsuffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water." The Lord and Noah had a special contract for the building of the ark. They each had a part in that great undertaking. The Lord was chief architect and furnished all things necessary, while Noah was general foreman and faithful to his employer and received a great reward; so great that through Noah's influence with God the eight

3.—Gen. 6. 8, 9.
4.—Gen. 7. 1.

5.—Heb. 11. 7.
6.—1 Peter 3. 20.

persons were saved from the flood and the human race from destruction.

Moses.

Moses, while a young man, seeing the hardships of his people, selects to cast his life to help the Hebrews, made slaves by the Egyptians; rather than enjoy the luxury and splendor of the Egyptian court. He was the kind of a man the Lord could use. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."⁷ "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groanings, and God remembered His covenant with Abraham, and with Isaac, and with Jacob."⁸ The Lord selects Moses as the man to deliver His people from that Egyptian bondage. What an honor! What a responsibility! Moses is given authority to call upon God for what he has need of in accomplishing the task assigned.

The people have their faith strengthened by being witnesses of ten plagues, the parting of

7.—Heb. 11. 24, 25.

8.—Exodus 2. 23, 24.

the Red Sea, the safe crossing of the Israelites, the Egyptians being drowned, songs of praise to God by Moses and the children of Israel. The people murmur against Moses, for water. The water is purified. The people murmur against Moses and Aaron for bread. Quails and Manna are given. Shortly after the children of Israel see all these Divine manifestations, they reach Mt. Sinai. While Moses was upon the mountain fasting—communing with God and receiving the law; the people with Aaron as a leader made and worshipped a golden calf. “And the Lord said unto Moses, ‘I have seen this people, and behold, it is a stiff necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.’”⁹ That the Lord asked Moses not to intercede, shows that Moses had influence with God. “Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.”¹⁰ All that Moses would need to do was to keep still. Not intercede and the sinners would be destroyed and he would be made “a great nation, mightier

9.—Exodus 32. 9, 10.

10.—Deut. 9. 14.

and greater than they." Moses is unselfish, not willing that the people perish that he become great. He loves the people. He is God's man. He pleads for the people. He is sore distressed. Moses fell down before the Lord, forty days and forty nights: he did not eat bread, nor drink water. He prayed for the people and for Aaron.¹¹ In Exodus 32-11-14 we are given the prayer and the result. "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply thy seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it forever. And the Lord repented of the evil which He thought to do unto His people." The Lord gave him what he asked. The people were

11.—Deut. 9. 18, 20.

spared. Yes, Moses had influence with God.

Twelve spies were sent to search the land of Canaan. Ten brought back an evil report of the land in that it “Eateth up the inhabitants,” and they, “Saw giants.”, “And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron.”¹² They doubt God’s wisdom in bringing them out of Egypt. They are afraid, so they propose returning to Egypt. Caleb and Joshua, the two spies who believe God, tell the people that by the Lord’s help they can possess the “exceeding good land.” “ALL the congregation bade stone them with stones.” This was followed by the glory of the Lord appearing in the tabernacle of the congregation before all the children of Israel: and the Lord said unto Moses, ‘How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them? I will smite them with the pestilence, and disinherit them and will make of thee a greater nation and mightier than they.’¹³ In speaking of this event, Moses said to them; “I fell down before the Lord forty

days and forty nights, as I fell down at the first; because the Lord had said He would destroy you.”¹⁴ Moses again tastes a Gethsemane of prayer, and closes with saying: “Pardon I beseech thee, the iniquity of this people according to the greatness of thy mercy, as thou hast forgiven this people, from Egypt even until now.”¹⁵ Then the Lord speaks to Moses saying; “I have pardoned according to thy word.”¹⁶

Can you believe otherwise than that Moses had GREAT influence with God? No less than to cause God to change His declared purpose in these particular instances.

The question may come to some; why did not the Lord destroy as He had decided? He would, had the conditions remained unchanged. Moses, the man selected of the Lord to lead, so pleads as to completely abandon self to God. His pleading is entirely unselfish. For the Lord’s glory and for the people he pleads. At this long distance from the event, our view indicates that the Lord saw Moses a capable leader to deal with this wayward people, so spared them. Moses since this prayer was so wholly

14.—Deut. 9. 25.

16.—Num. 14. 20.

15.—Num. 14. 19.

set to bring the people into harmony with the Lord, that as Moses threw himself into the gap made by the people going away from God, the place was filled; and the Lord said: "I have pardoned according to thy word."¹⁶

Joshua.

The Lord selects Joshua to succeed Moses. This leader is also true to the God given trust of leadership. Joshua had enough influence with God that as Joshua asked that the sun stand still, it was done, even as he asked. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, Sun, stand thou still upon Gibeon; and thou moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.—So the sun stood still in the midst of heaven, and hasted not to go down about a whole day."¹⁷

David.

In the shepherd lad of Bethlehem the Lord saw fit material for a king. He was a man after God's own heart and found favor with the Lord. "David who found favor with

17.—Josh. 10. 12, 13.

God.”¹⁸ “I have found David the son of Jesse, a man after mine own heart.”¹⁹ More than three centuries after the death of king David, the Assyrians came before Jerusalem with a great army and their leaders blasphemed God. Isaiah the prophet and Hezekiah the king prayed. The Lord said to them; “I will defend this city, to save it, for mine own sake, and for my servant David’s sake; and it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousands.”²⁰ I will defend the city for mine own sake, and for my servant David’s sake. David had died more than three hundred years before, yet the remembrance of his life had influence with God for the preservation of Jerusalem.

Daniel.

First view is; Daniel for God.

Second view is; God for Daniel.

Daniel was all the time for God, and
God was all the time for Daniel.

The tests proved it to the world.

The Lord and Daniel knew it without a test.
He was all the time God’s man.

The jaws of the lions were kept closed.

18.—Acts 7. 45, 46.

20.—2 Kings 19. 34, 35.

19.—Acts 13. 22.

To Daniel; but
To him was open the forgotten dream of a
great king.

It has ever been His will that righteous men should possess the earth and draw on Him for all needed assistance. The Israelites, so long as true to God, were victorious regardless of other conditions, but when they would forsake the Lord they were shorn of their strength.

Let no one suppose that any of these compelled God. They DID influence Him. He loves the creature of His creation. "And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and of Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."²¹

Spiritual blessings were given, but these physical representations of Divine goodness were necessary in order that some, who were not able to enjoy the spiritual might see the goodness and the mercy of God.

These all lived before the advent of our Savior into the world. CHRIST CAME NOT TO DECREASE, BUT TO INCREASE OUR INFLUENCE WITH GOD.

21.—Heb. 11. 32, 33.

CHRIST TO REINSTATE MAN

Man had great influence with God under
the old dispensation; but as promised in the
Word, our influence is greater under the
Christ dispensation.

CHRIST TO REINSTATE MAN

CHAPTER IV

*"For as in Adam all die, even so in Christ shall all be made alive."*¹

A

ND so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthly; the second man IS the Lord from heaven."² Wesley says: "The first man, 'being of the earth,' is subject to corruption and dissolution like the earth from which he came. 'The second man,' St. Paul could not so well say, 'is from heaven, heavenly;' because though man owes it to the earth that he is earthly, yet the Lord does not owe His glory to heaven. He Himself made the heavens, and by descending from thence showed Himself to us as the Lord. Christ was not the second

1.—1 Cor. 15. 22.

2.—1 Cor. 15. 45, 47.

man in order of time; but in this respect, that as Adam was a public person who acted in the stead of all mankind, so was Christ. As Adam was the first general representative of men, Christ was the second and the last. And what they severally did terminated not in themselves, but affected all whom they represented.”³

The divine purpose is, that the image of God, lost through sin, be restored in Christ. Man in sin had failed to understand God. This is a natural sequence of sin, for man was out of harmony with God. “Christ who is the image of God,” came to reveal the Father to men to pay the price of justice, to increase influence with God by leading men to become children of God. “And if children, then heirs; heirs of God, and joint-heirs with Christ.”⁴ It is the Father’s will to give His children the home estate—“The Kingdom.” Jesus said, “It is the Father’s good pleasure to give you the kingdom.”⁵

As sin destroys faith, Christ would destroy sin that faith may increase. Sin caused man to lose much of his influence with God; all that was lost was through sin. In the life of man,

3.—Clark on 1 Cor. 15. 47.

4.—Rom. 8. 17.

5.—Luke 12. 32.

Satan fortified himself. Saint John tells us that Christ's mission was to destroy the works of the devil. "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil." Sin is all that can keep any person from being in harmony with God, and all that will make any unfit for heaven. No sin can enter heaven, as where God is, sin cannot come.

It took the very breath of God, the imparting of His spirit, which was the imparting of Himself to man, to make man in the image of God. When man lost that image it took the blood, the life, of the Son of God to make it possible for man to again receive the image. "As sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Yes, "Jesus the mediator of the new covenant."

The Scriptures teach us that Christ came to save us, not in our sins, but from our sins. "Thou shalt call His name Jesus: for He shall save His people from their sins." "The blood of Jesus Christ His Son cleanseth us from all

6.—1 John 3. 8.

8.—Heb. 12. 24.

7.—Rom. 5. 21.

9.—Matt. 1. 21.

sin.”¹⁰ “John seeth Jesus coming unto him and saith, Behold the lamb of God which taketh away the sin of the world.”¹¹ “And being made perfect, he became the author of eternal salvation unto all them that obey Him.”¹²

Christ our example was the brightness of God’s glory and the express image of His person. “Who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had Himself purged our sins, sat down on the right hand of the Majesty on high.”¹³

Jesus came to reinstate man. “Our Lord Jesus Christ, by whom we have now received the atonement.”¹⁴ Which we might well pronounce the at-one-ment. The at-one-ment was not needed to influence God, it was to influence man. God had not changed. Man had changed and man’s part was to return to the Father even as Christ teaches us of the prodigal returning to his father. “God was in Christ reconciling the world unto himself.”¹⁵ God so loved as to, in Christ be clothed in the physical likeness of man to win sinful man to return. God is some-

10.—1 John 1. 7.

13.—Heb. 1. 3.

11.—John 1. 29.

14.—Rom. 5. 11.

12.—Heb. 5. 9.

15.—2 Cor. 5. 49.

times spoken of as an angry Father. He is the outraged Father. He is the Father of the prodigal referred to by Christ. He is sad on account of the waywardness of His children and would be glad to welcome their return.

Sin caused man to lose most of his influence with God. While the major portion had been lost, God loved even while man was in sin. He gave His Son, to win man. "For scarcely for a righteous man will one die: yet peradventure for a good man some will even dare to die. But God commendeth His love toward us, in that while we were yet sinners Christ died for us."¹⁶ The central thought of God's gift of the Christ for man, is love. "Greater love hath no man than this, that a man lay down his life for his friends."¹⁷ This is the highest love of man, but Jesus surpassed this love by laying down His life, not for the friend, but for man in rebellion against God, the sinners. God endeavors by love to lead us away from our sins and to lead us to accept His richest blessing. Such is His will for all humanity. He desires to give the best and will do so as we are prepared to receive.

Our blessings to-day are of far greater bene-

16.—Rom. 5. 7, 8.

17.—John 15. 13.

18.—Rom. 8. 32.

fit than miracles of physical healing, or even of being raised from the dead. These might come, yet death would follow. Our blessings to-day are spiritual and being spiritual they are eternal. Christ's great labor of love was to bring spiritual blessings to man. Christ came to put man in tune with the Creator, to cause man to see that God loves him and to win man back to the Father, to be natural.

Man had influence with God before Christ made the at-one-ment, but now, by our acceptance, much greater influence. Heaven's ambassador, the Christ came with credentials from the throne, not to decrease, but to increase our influence with God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."¹⁸

AN ALLIANCE OFFERED

"If ye abide in me, and my words abide in
you, ye shall ask what ye will, and it shall
be done unto you."

—Christ, John 15. 7.

AN ALLIANCE OFFERED

CHAPTER V

“Abide in me and I in you.”¹ —Christ.



UR GOD is all wise. He knew that a great enemy would need be met, so sent His Son, His ambassador to earth offering an alliance that we in His strength could be able to overcome evil, rather than be overcome of evil. So Christ said, “Abide in me and I in you.”

MAN’S NEED OF AN ALLIANCE.

Man, from the time he broke, by his own act, the natural alliance with God, has been subject in large measure to the wicked devices of the evil one. Man has suffered almost without measure and all his suffering is the result of sin. Satan succeeds in handling men only when they are out of harmony with God. Man out of har-

1.—John 15. 4.

mony with God may be self-centered at first, but he soon becomes satan centered. The Lord would have all men God centered. Man in sin did not desire to return to the Lord for man did not believe that God loved. Sin kept man from seeing that our God is a God of love. He is the personification of love. "God is love." God loves us, thus we have influence with Him. Influence begets favor. God favors man with a living revelation of Himself in Jesus, the Christ. "For God SO loved the world that He gave His only begotten Son." Who could explain the word SO? Even the Disciple of love does not attempt an explanation, but says: "Behold what manner of love the Father hath bestowed upon us." Man broke the original union with the Father who now, through love, offers this Christian alliance, completed on the divine side and sealed with the blood of the Son of God. The Father has given us an infallible demonstration of His love in the gift of His Son and through His Son. GOD'S LOVE IS IMMEASURABLE EVEN EQUAL TO OUR NEED.

Conditions of Alliance.

Man as created, in the divine image, being
2.—1 John 3. 1.

God's own Son, was in alliance with God. Man enjoyed the Lord's richest blessings until the disobedience, when the alliance was broken. In the alliance now offered, Jesus reveals to us the Father and our spiritual need. That we are to be born of the spirit and filled with the spirit and thus allied to God. We lost the image by disobedience. Only by obedience can it be regained. It is necessary that man will to abide in the Lord and to have the Lord abide in him. "Will," not merely the wish of man, but his deliberate choice. "Whosoever will." Whosoever willeth, may enter the alliance. "God is love, and he that dwelleth in love dwelleth in God and God in him."³ We abide in Him by faith. He abides in us by His spirit. Christ willeth to abide in the individual who willeth to abide in Him. Anyone can will to abide in Christ and as he communes with the Lord, and keeps the will for the Lord, his nature will come into harmony with the divine nature. Each day of prayer life finds us more like our glorious Lord. It is for man to invite Christ into the life that all evil may be put out. Sin broke the original alliance between God and man. Sin must be removed that this alliance take place.

Jesus is sufficient for all sin. A pure heart and holy life are absolutely necessary in order for the best. A soul must be in tune with God to have great influence with Him.

Do we love God above all else? If not, we will not prevail in prayer. Loving God above all else is a condition for man to fulfill in order to enter this alliance. Where there are conditions with a promise to it is ours to comply with the conditions. In the following Scripture the conditions must be fulfilled before anything can be expected, and then all that is promised can be expected.

“And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another, as He gave us commandment.

And he that keepeth His commandments dwelleth in Him, and He in Him. And hereby we know that He abideth in us, by the spirit which He hath given us.””

Christ says; “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it SHALL be done unto you.””

4.—1 John 3. 22, 24.

5.—John 15. 7.

Jesus and the Father Allied.

Our Savior says; "I and my Father are one."⁶ "The Father in Me, and I in Him."⁷ "Believest thou not that I am in the Father, and the Father in me? the word that I speak unto you I speak not of myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father and the Father in Me."⁸ "All things that the Father hath are Mine."⁹ Then the Great Master gives us assurance of our eternal riches by including us in the alliance. "At that day ye shall know that I am in my Father and YE in ME and I in YOU."¹⁰ Then in the greatest recorded prayer, the Christ says; "And all mine are thine, and thine are mine; and I am glorified in them."¹¹ "And he that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him."¹² Jesus did always as the Father would have Him, and the Father did always as Jesus asked. Jesus did not unconditionally ask that the cup pass from Him. He said, "O my Father if it be possible, let this cup pass from me: nevertheless not as I will, but as

6.—John 10. 30.

10.—John 14. 20.

7.—John 10. 38.

11.—John 17. 10.

8.—John 14. 10, 11.

12.—John 8. 29.

9.—John 16. 15.

Thou wilt.”¹³ On this subject He said; “Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?”¹⁴

“All things are delivered unto me of my Father.” “For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister, and mother.”¹⁵

“There is one God, and one mediator between God and man, the man Christ Jesus.”¹⁶ Jesus even when on earth had influence with God to the extent that what He asked for was given. He asked largely and of the Father’s plenty was given abundantly. Now that our Savior is exalted His influence is increased. Saint Paul says; “Wherefore God also hath highly exalted Him and given Him the name which is above every name.”¹⁷ UNBROKEN AND UNBREAKABLE ALLIANCE BETWEEN JESUS AND THE FATHER.

Strength of Alliance.

God intended man for strength, honor and glory. That God honors some more than others the Master explains by saying; “If any man

13.—Mt. 26. 39.

16.—Mt. 12. 50.

14.—Mt. 26. 53.

17.—1 Tim. 2. 5.

15.—Mt. 11. 28.

18.—Phil. 2. 9.

serve me, him will my Father honor.”¹⁹ Jesus says, “It is my Father that honoreth me.”²⁰ Why? “I do always those things that please Him.”²¹ Jesus was in harmony with God. The alliance between Jesus and the Father is eternal, and through heaven’s ambassador, this same eternal alliance is extended to include any man who will come into harmony with the Father.

The evil one endeavors to get man to sin and thereby put man out of harmony with God. This mighty adversary is more strong than we, but the Lord never allows the evil one to overcome the individual who is true to the Lord and continues to trust in Him;” one who through Christ, is in alliance with God. “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”²²

Jesus says; “Without me ye can do nothing.”²³ Saint Paul says; “I can do all things through Christ which strengtheneth me.”²⁴ The

19.—John 12. 26.

22.—1 Cor. 10. 13.

20.—John 8. 54.

23.—John 15. 5.

21.—John 8. 29.

24.—Phil. 4. 13.

one who is filled with love born of the spirit, has great influence with God, for he has in him a part of what God is. "God is love."

God is incomparably greater than any power of evil. Man in harmony with God, and man and God allied to one another, make man, as he lives in God and God in him, also greater than any power of evil.

Alliance Eternal.

"I will never leave thee, nor forsake thee."²⁵ Nations agree to give each other mutual aid it is called an alliance. All these alliances fail, are broken, or expire. This one is eternal. The Lord sacredly and perpetually keeps His part of the contract. It can thus be kept by man, if he will do his part, time and eternity are not long enough to end, or even weaken this sacred alliance. Forces of evil may try to destroy this sacred union of man and God, but all the forces of evil, combined in one great onslaught, or laboring in any other form, cannot weaken, or even mar the sweet fellowship existing between the two contracting parties. No change of ruler, or dynasty will occur, the same true Christ abides. Time and eternity with Christ in God and we in Him.

25.—Heb. 13. 5.

MAN REINSTATED

"If God be for us who can be against us?
He that spared not His own Son, but deliv-
ered Him up for us all, how shall He not
with Him also freely give us all things."

—Rom. 8. 31, 32.

MAN REINSTATED

CHAPTER VI

"We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."—II Cor. 3. 18.

Spiritual Reinstatement.

OULD a person be given a perfect body, as had Adam, or Eve; in this world as it is, in time that body would die. Since sin has been in the world the Lord has not desired that man live here always. Life here may be lengthened but physical reinstatement will not take place in this life. The reinstatement of man as promised in the Scriptures, for this life, is the spiritual reinstatement. By being spiritually in harmony with God, man is prepared to live right and to enjoy communion with God here, and is also prepared for the home where there will be no spiritual lack, or physical imperfec-

tion, even for Heaven. To be reinstated spiritually is of far greater value than any perfection of the physical body. The Lord has the power and has helped persons physically, but all physical must perish. That our bodies endure only a short time points us to that which is more lasting, even eternal; the SPIRITUAL ONENESS WITH THE FATHER WHICH WE GAIN THROUGH CHRIST. Jesus came into the world, not to cause us to live here in the flesh always, but to save us from our sins. People would undergo great hardships, or pay great sums of money to have their physical ailments cured. Many are not so much concerned about their spiritual ailments, but put undue stress on the cure of the physical, the perishable; to the utter neglect of the spiritual, the eternal. The Lord would have us pay due regard to the physical, but only due regard; while of the spiritual He thought that it was above all things earthly, being that of eternal value.

When Christ was here on earth He fed the hungry and cured physical ailments. Not as an end, but as a means to an end. He performed miracles in feeding the people and of curing their physical ailments that they might know

that He was the promised Messiah. They could understand such teaching and through these miracles the people were given proof of His divinity and thus prepared to receive His teaching concerning things spiritual. When Lazarus was raised from the dead, in the prayer the Savior tells the Father; "I said it, that they might believe that thou hast sent me." The narrative tells us that many believed because of this miracle. But for Lazarus, the physical life then was like ours now. He lived and died after this. The physical is the house, but only the house, in which the spiritual lives. Our Savior places the stress upon the spiritual. It was for our SPIRITUAL profit that He here lived, labored, died, lives again and continues to be our representative.

The Reinstated Man.

When a person is reinstated the holy spirit gives to the individual the assurance the seal to the reinstatement. "Who hath sealed us, and given the earnest of the Spirit in our hearts."

To the one who gives his life into the Lord's control and asks forgiveness of sin the Lord forgives. When pardon for the sin of the indi-

vidual is granted in the divine mind the Lord gives that person the witness of the spirit, even as promised in the Scriptures. "The Spirit himself beareth witness with our spirit, that we are the children of God."² He comes into the heart as a warmth of love, something we realize is from God; giving us an inward assurance of acceptance. Feeling may change, but so long as we are true to the Lord the assurance abides.

Before Christ went away He promised the gift of the Holy Ghost. His followers were grieved that He was to be taken from them. He said; "I will pray the Father, and He shall give you another Comforter that He may abide with you forever."³ Jesus would depart, but the Comforter, the Holy Ghost would abide forever. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."⁴ Jesus had been a competent leader, the miracles of physical healing and of providing food stood plainly before His Disciples, but with all this in their minds He said; "It is expedient for you that I go away: for if I go not away, the Comforter

2.—Rom. 8. 16.

4.—John 15. 26.

3.—John 14. 16.

will not come unto you; but if I depart, I will send him unto you.”⁵ They say Master thou hast accomplished great things. He answers them; “Greater works than these shall ye do; because I go to my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.”⁶

The last recorded sentence of our Savior before He ascended, was to His followers concerning their receiving the Holy Ghost. “But ye shall receive power when the Holy Ghost is come upon you.”⁷ They were to tarry in Jerusalem until they received this power. They tarried and received as promised. No wavering after this. Thomas is not the doubting Thomas and Peter is not the one who will now deny his Lord.

Every person who has the witness of the spirit is eligible to the gift of the Holy Ghost. THE PERSON WHO HAS THE WITNESS OF THE SPIRIT MAY RECEIVE THE HOLY GHOST, YEA WILL RECEIVE the Holy Ghost into his life if he will MAKE A FULL CONSECRATION OF SELF TO THE LORD

5.—John 16. 7.

7.—Acts 1. 8.

6.—John 14. 12, 14.

AND EXERCISE FAITH IN THE LORD. When the life is thus ready the Holy Ghost comes in and abides, not to be our servant, but to use us for the Lord's glory. He comes into the life to lead in ways of purity and in harmony with God.

The Holy Spirit to Those Who Ask.

"If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." "As the Father hath sent me, so send I you.—Receive ye the Holy Ghost." It is very significant that Jesus, having given His disciples their great commission, should link with it the injunction: 'Receive ye the Holy Ghost.' It teaches that the pentecostal bestowment is an indispensable accompaniment of the believer in the accomplishment of his mission. We do not believe any soul ever receives the fullness of the spirit that does not reach the point of consenting to be His now and forever. The baptism with the Holy Ghost simultaneously fills and cleanses the soul. Let us now consent that all sin in us shall depart, and the Holy Spirit will see that there is an

immediate exodus of all evil. He will come in, if we consent to make room for him.—“Be filled with the spirit and you shall be enriched by the fruit of the Spirit.”¹⁰ THE SPIRITUAL REINSTATEMENT CAN BE, YEA OUGHT TO BE, COMPLETE IN THIS LIFE. The reinstated man is the temple of the Holy Ghost. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you.”¹¹ “Know ye not that your body is the temple of the Holy Ghost.”¹² “Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.”¹³ The reinstated man is prepared through Christ to stand in this life and in the day of judgment. In heaven the reinstatement will be complete. We through Christ get the spiritual reinstatement here. In heaven we get all that Adam had and more; as in Heaven sin can never come. Man in sin was loved so much that the Father through love gave His Son to win wayward, sinful, rebellious, man back to the Creator. Who could measure this love? Now that the great God has so loved us, even while in sin,

10.—Pentecostal Papers—S. A. Keen, pp. 175, 92, 90, 96, 122. 12.—1 Cor. 6. 19.
11.—1 Cor. 3. 16. 13.—2 Cor. 6. 16.

as to give His Son thus; Saint Paul understood that with this salvation the Lord would freely give us all things. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."¹⁴ Since the Savior was given through love; since with Him all things are given: who can then measure the life of the one who takes this Savior as his Savior and trusts the Lord IN ALL THINGS AND FOR ALL THINGS?

Divinity conceived the plan of salvation. This plan was divinely brought to completion whereby man might receive, not merely a little aid, but that he is to regain the high place in favor with God from which he has fallen. Man, the highest order of God's earthly creation; before sin was: enjoyed the best the GREAT FATHER could bestow. We lost the image by DISOBEDIENCE TO OUR FATHER. Only by OBEDIENCE TO HIM can it be regained. When we agree to form an alliance with God through Christ, sin is dethroned and Christ lives in us. Communion with the Father is established. It is a communion for love's sake. The reinstated man can look to God and say, my Father, as truly and as successfully as

did Adam before he sinned. The reinstated man, who lives up to his privileges, has the Lord in him and he is in the Lord. The riches of Heaven are for his benefit and will be freely given as is best for his soul's profit. Jesus is at the store-house of spiritual grace, yea rather at the fountain from whence all blessings flow, ready, yea yearning to bestow Heaven's best upon us. "My God shall supply all your need according to His riches in glory by Christ Jesus."¹⁵ We receive all we live for and in faith ask of the Father in the name of Christ. OF THE FATHER'S PLENTY HIS CHILDREN ARE GIVEN FREELY AND ABUNDANTLY.

GOD'S WILL

**"If any man serve me, Him will my Father
Honour."**

—Jesus, The Christ. John 12. 26.

GOD'S WILL

CHAPTER VII

*"The Lord is * * * not willing that any should perish, but that all should come to repentance.—II Peter 3.9.*

I T IS God's will that all should be saved. Evil persons overrule the divine will for them, and hold on to sin. They repent of their sins and our merciful Father manifests His loving forgiveness. God's dealing with the people of Nineveh furnish us a good example.

“And the word of the Lord came unto Jonah the second time saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. And Jonah cried, and said, yet forty days, and Nineveh shall be overthrown. * * * And God saw their works, that they turned from their evil way; and God repented of the evil,

that He had said He would do unto them; and He did it not.”¹ “A true sense of immutability requires changes of divine action in adjustment to such changes in men.²

Our God is always the same righteous God. In love for mankind He rules here on earth that spiritual beings may be developed so as to be fit for His pure, eternal Kingdom. It is the Lord’s will that all be saved, but this is conditioned upon man being willing to be saved. “Any man may defeat the will of God for him.” God blessed man by making him like divinity in that he had a WILL with power to select. “Will.” “The greatest power that God Almighty has created on the earth.” Man like his Creator could weigh a subject and make a decision. We get a view of the will of the Father by the will He placed in man. Man’s will has been marred, weakened and made imperfect by sin. God’s will is the perfect will. God’s will is the supreme will. What He wills must stand, unless the conditions change; then for reasons to Himself sufficient He changes His will in that particular instance to fit the conditions, thus always meeting the new conditions in the present tense.

1.—*Jonah 3rd chapter.*

2.—*Systematic Theology*, Miley, Vol. 1, p. 341.

Some have believed that God's will was a set will that would not change. That man, the creature of the Father's affection could not influence Him. Others have gone so far as to hold that the Lord could not change His will.

Freedom of the Divine Agency.

"God is a personal being with the freedom of personal agency. It is not for a personal God to fetter himself with a chain of absolute sequence in the processes of nature. He is free to modify these processes, and in the interest of sentient and rational existence must modify them in exceptional cases. Without a supernatural providence we sink into the bleakness of deism, and might as well sink into materialism or pantheism. Theism is supernaturalism. A supernatural providence, the agency of God within the realm of His own works, is the requirement and complement of a moral government. The truth of the divine Fatherhood is the truth of a supernatural providence."³

"It seems almost impossible to get the notion out of some that the will of God is the same as a decree of fate—a great cast-iron something

3.—Systematic Theology, Vol. 1—Miley, pp. 336, 337, 345.

unchangeable and immovable! They fail to see that such a notion of will precludes the very possession of it. A will which cannot be exercised is no will at all, and if it can only be exercised in one direction it is still no will at all. As human beings we all have wills; and yet we know that we can change them, and that, too, under the persuasion of appeal by our fellows. And shall we deny the Almighty the right to do the same in answer to the cry of His children? God can change His will in any given case upon conditions which He considers sufficient, without reflection upon His judgment or suggestion of ‘variableness or shadow of turning.’ ” Some are confused on this point. Their difficulty perhaps lies in the fact that they do not make a distinction between God’s will,—in the sense of His general good purpose, which is unchanging; and God’s will,—as to how much favor is to be given a particular individual, community, state or nation, in which case His will does change. God is unchangeable, He is the same God, but He has plainly taught us that His will changes to fit the changing conditions of men. He did thus change His declared will as Moses prayed and as the Ninevites

4.—R. A. Torrey.

repented in sackcloth and ashes. No one questions but what an earthly parent may make a decision as to what is best for his child when the child has put forth an effort for good, or for evil. He is the same parent, but if a wise parent he fits the condition and deals in that way which is to the best interests of the child and of all concerned. Should the parent be dead he could not thus do,—God lives.

What we are, and what we are striving to be and to do carries much weight with God in determining what shall be done in and by us. It is ours to know God's will for us and to do it. It is by doing His will as the great purpose of life, and living in harmony with Him that we in particular instances have influence with Him. The night before the tragedy of Calvary, Jesus said to the Father, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." "And he said, abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." Two points are here prominent. The suffering and the spiritual oneness with the Father. In Old Testament times the physical was preserved in special ways by the

Lord, but under the Christ dispensation the power of the Lord is revealed as first cause in the preservation of the spiritual. The Lord will not allow any, who continue trusting in Him, to suffer spiritual loss. "Father, if thou be willing, remove this cup from me, nevertheless not my will, but thine, be done."⁷ He does not make an unconditional request. He makes it conditional, but even the conditional prayer was followed by the time of suffering on the cross being brief. If some other way would fulfill the purpose our Lord was willing, even desirous that it thus be. Jesus said at the time of His arrest, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels? but how then shall the Scriptures be fulfilled, that thus it must be."⁸ Jesus could have escaped the cross. His burdened and repeated prayer in Gethsemane the night before the tragedy of Calvary was: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." "If it be not possible to redeem fallen man unless I drink this cup, unless I suffer death for them, thy will be done.—I am content to suffer whatever is requisite to ac-

complish the great design.” In this address the humanity of Christ most evidently appears, for it was His humanity alone that could suffer; and if it did not appear that He had felt sufferings, it would have been a presumption that He had not suffered, and consequently made no atonement. And had He not appeared to be perfectly resigned to His suffering, His sacrifice could not have been a free will, but a constrained offering, and therefore of no use to the salvation of mankind. Nor must we pass over the last and deepest mystery of the passion—the consideration that upon the holy and innocent Lamb of God rested the burden of all human sin—that to Him death and the punishment of sin bore a dark and dreadful meaning, inconceivable by any of us whose inner will is tainted by the love of sin.”⁹ If thou be willing to do what? Make it so I do not suffer, He said to Peter; “The spirit truly is ready, but the flesh is weak.”¹⁰ He was strong in spirit but was in human flesh. Note the result of the suffering. He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him

9.—Clarke Com. on Matt. 26. 42.

10.—Mark 14. 38.

and given Him the name which is above every name.”¹¹ He suffered for a time, but was in Spiritual things eternally exalted. Jesus did not seek to suffer in order to be exalted. He was the world's Redeemer. He must win the wayward children back to the Father. He sought to do the Father's will. It led to spiritual exaltation, but it was by way of suffering and of the heart anguish of Gethsemane and of Calvary. When Christ prayed the conditions had not changed so God's will concerning this did not change. Calvary was met, but the suffering on the cross was made brief. He was kept spiritually and exalted for obedience.

The greatest and the highest service of a life is in doing God's will. The Master declared it of His life saying: “My meat is to do the will of Him that sent me, and to finish His work.”¹²

God's Will and Noah.

Sin, in man, caused the destruction in the days of the flood. Had the people, when Noah preached righteousness, repented of their sins and turned to the Lord, as did the people when Jonah was in Nineveh; surely the Lord would

11.—Phil. 2. 8, 9.

12.—John 4. 34.

have spared the people in the days of Noah as He spared Nineveh. They would not turn from sin, so all save eight perished. Those who were saved from death were the ones who had turned from sin and influenced God that they be spared.

God's Will and Abraham.

The Lord speaking to Abraham says: "I will bless them that bless thee, and curse him that curseth thee."¹³ Whether the ones who met Abraham would have the Lord's blessing or the Lord's curse upon them depended upon how they treated God's man, Abraham.

God's Will and Moses.

Moses was not trying to go contrary to God's will, but was willing to die and to be forgotten in order to have the people spared, so he prayed that the Lord would change His declared purpose in these instances and spare the people. The people were spared.

God's Will and the Amalekites.

The Lord commanded that the Amalekites should be utterly destroyed. Why? They loved sin and did evil. The Amalekites, like

13.—Gen. 12. 3.

the people in the days of Noah, by their sins, influenced God for their own destruction.

God's Will and King Saul.

The Lord speaks to Samuel saying: "It repented me that I have set up Saul to be King; for he is turned back from following me, and hath not performed my commandments."¹⁴

God's Will and Israel.

All the history of God's dealing with Israel shows that as they went into and continued in sin that they did not in any special way receive good of the Lord, but when they lived for the Lord and worshipped Him, they had victory over their ungodly enemies and prosperity as a nation. Righteous persons receive personal blessings in this life and eternal life in glory, but a nation has not a soul that it may be thus rewarded. Its blessings are temporal not eternal. Sin brings ruin, while righteousness secures God's favor. Man, in large measure, determines what the Lord's will shall be concerning him. The will set for the accomplishing of certain good, because the purpose of that will is in harmony with God, is the will to which the Lord loves to respond.

14.—1 Samuel 15. 11.

How to Know God's Will.

It is the Lord's desire that we know His will. He expected us to know it. God has revealed to man in every age all that He was prepared to receive and at all times in a way suited to man's capacity to understand. In the Old Testament times, physical manifestations best fit the condition of man, but Christ taught that through the Spirit and the Scriptures WE are to know God's will for us. We must have the Holy Spirit that we may rightly understand the Spirit inspired Word, otherwise much of that Word will appear "foolishness" unto us. The man in sin, "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."¹⁵

God's Word is the most extensive general revelation of His will and His will is not contrary to His written Word. Many misunderstand God's will for them, as revealed in His Word; because they get an idea, and study God's Word, with only the purpose, of proving that idea. They desire to confirm their opinions rather than to know the Lord's teaching. A passage of Scripture is taken to its self and

15.—1 Cor. 2. 14.

made to mean, to them, what they desire it to mean. Many are weak in the faith, even to-day on this account. The Lord desires that we know the truth. Jesus said; "ye shall know the truth, and the TRUTH shall make you free."¹⁶ To rightly interpret a passage of Scripture we must study it in the light of ALL the other teaching of the Scripture, then as we; by the spirit's assistance, grasp the meaning the Divine Author, through the sacred writer, meant to convey, we get the truth. We live lives of prayer, doing all His known will, and anxious to continually know His will for us—that we may do it. Often in private devotion we say; Lord reveal thy will—and then wait quietly in a receptive mood before Him. By thus receiving the Word and communing with God, the individual can come to know God's will for him. Then as he continues to do that will he continues to know what the Lord would have him to do. He is led step by step. HE LIVES FOR THE GLORY OF GOD AND FOR THE SALVATION OF SOULS WHICH IS GOD'S GLORY. He understands God's will for him, as he has rightly used the provision made that he the finite, with spirit divine,

might come to understand the great Divine Spirit—the Infinite. Through the love of our God and the great sacrifice of our Savior we are now favored by being permitted to live in the Holy Spirit's dispensation.

In sending a wireless message, the transmitter and the receiver must be in proper condition. The transmitter may do its work perfectly but unless the receiver is in working order communication cannot take place, but with the two in accord, one intelligent mind can communicate with another. Even so when God's will and our will are in harmony then it is that the desire of the intelligent will of the Great God is transmitted to us, and we have communion with Him. We are receivers and transmitters. Our God, by His Spirit, transmits to us His will. We by the spirit which He has given us transmit to Him. We are never away from the telegraph station and it can never be out of working order except by our consent. Thus God's sons and daughters can at any time commune with Father.

To know and to fulfill God's will a person must get in tune and stay in tune with God.

There is no failure, as the Lord counts failure, except in failing to do God's will.

God's will is that all be saved. Is thy will the same and dost thou LOVE GOD AND MAN AS CHRIST TAUGHT? Then thou hast great influence with God and He will be thy strength as thou goest in thy labor of love.

ASKING OF GOD

"ASK AND YE SHALL RECEIVE."

—The Christ. John 16. 24.

ASKING OF GOD

CHAPTER VIII

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I WILL do it.—HEAVEN'S AMBASSADOR THE CHRIST. St. John 14. 12, 14.

God's Revealed Plan.

THE great plan of salvation is, that we ask and receive. Conditions? Yes. He who came with credentials from the throne has given the necessary instruction on this important subject. In the burden of that last night before earth's greatest tragedy He said: "If ye ABIDE in me and my words ABIDE in you, ye shall ask what ye will, and it SHALL be done unto YOU."¹ Let the words "ABIDE"

1.—John 15. 7.

in their full meaning, be underscored in our lives. Then ask. This asking is our eternal spirit communing with the GREAT eternal spirit. He has made it possible through Christ that man in this life be thus reinstated. He has given us His never failing promise that as we meet the conditions we can ask and receive.

Our Inability.

From the time of the first great sin in the world, man has had sorrow. Men have continued to sin and continued to have sorrow, heart-aches, spiritual and physical death. Man created in the image of God has been robbed of his rich heritage until many walk the earth believing that they are orphans. In reality they are in a worse state than that of being orphans, as they have gone away from the best Father and are now bound and controlled, not only in body, but also in the heart's affections and the thought of the mind by man's worst enemy—Satan. Sin is so common. Our loved ones are enticed, surrounded, and dragged down. Some church members do not live up to what they ought. Professedly like Christ, or Christians, can get to other things to the neglect of the religious. Outside the church

many are trying to make themselves believe that they are good enough, yet continue to serve that cunning and cruel master—Satan. Professed Christians, outside the church, sometimes best serve an evil purpose by their professing and not doing. Powers seem to combine to drag a soul down. We look at the situation as it is and cry aloud, “O God, is there no balm in Gilead.”² The answer comes back. “Where sin abounded, grace did much more abound.”³

The evil one and some men have combined to further Satan’s plot in the world. The Lord saw our inability to meet and alone overcome the evil devices of this great destroyer. As God loved us, He sent His special representative from the throne to place before men the necessity, and the way, to make a combination with God in order to meet and overcome this deceptive adversary. Christ taught men to pray. “Deliver us from evil.” Divinity loves humanity. The life of the Christ is wrapped up in our lives. Our gaining liberty is His burden lifted. The will of man turning to the Lord; the person asking to be liberated, brings deliverance, so that he can form an alliance with God. Christ says the Father desires and

offers an alliance with all who will, even—“Whosoever will.” The conditions are reasonable. “ABIDE IN ME AND I IN YOU.” In this alliance there is sure and eternal victory.

The Hindrance to Asking.

Sin—whether of omitting to do what we ought, or of doing that which is displeasing to the Lord. In either case our faith will be weak, our asking vain until the hindering cause is removed. Every known sin must be renounced. If we do not recognize our sin we need spread our lives out before the Lord and like the Psalmist, from the depth of our souls cry out. “Search me, O God, and know my heart: try me, and know my thoughts and see if there be any wicked way in me.”⁴ When we are hungering to know the hindering cause, and willing for its removal, even as the Lord directs; though it be our pet sin, our idol, or may cost us something to renounce it. As we hold right there, meditating on the Word and in prayer, the Lord then has an opportunity in the life, the hindering cause is made known to the individual. He says yes Lord I consent that it be

4.—John 15. 4.

5.—Psalms 139. 23, 24.

taken away. That hindrance being removed if no other one is in that life, the individual is freely given of the riches from Heaven's spiritual supply.

It is not to get God reconciled to us, but to get us reconciled to Him. Not to get God in tune with us, but to get us in tune with God. The only trouble about our salvation is in us. The only obstacle in the way of any receiving abundantly of the Lord is the lack of being in tune with Him; is the lack of living a life acceptable to the Lord and of asking in faith.

The Lord's Provision.

The Lord fully knowing our needs, has made ample provision, according to His riches in glory for every willing soul. "My God shall supply ALL your need according to his riches in glory by Christ Jesus."⁶ Man rejecting Christ does not receive the Lord's favor. The one who follows the teaching of Christ God honors. "If any man serve me, him will my Father honour."⁷ Jesus never taught us to merely imitate His life, but He did teach, that by union with Him, THE LIFE could be HAD and lived. The Lord's provision is to give us

6.—Phil. 4. 19.

7.—John 12. 26.

all we are prepared to receive. He would be pleased to give vastly more than He is giving us. Every individual soul has the power to defeat God's purpose toward him. This life was made for happiness, but the Lord permits man to make it what he will. We reap what we sow and in spiritual things in proportion to the amount we sow. Follower of Christ, it is in our power to deteriorate and become weaklings, or to develop by the Lord's help, to be mighty individuals of God. The Lord has given us a part in the world's redemption. He has even committed it to our hands.

All of the Lord's provision for man points to man's living the life, asking and receiving. The Lord truly delights in the pleasure of His people. In HIS people, Christian love controls the life. Love born of the spirit is the nearest approach, this side of Heaven, to the love of the Father. The love of Christ for the sinner revealed the love of the Father for a sinful world. Truly, "God is love,"¹ and Christ was God's visible representative to a people who then did not believe that God loved. Love leads in the highest service. THE LORD DESIRES OUR LOVE AS WHEN WE GIVE

HIM OUR LOVE WE THEREBY GIVE HIM
OURSELVES AT OUR BEST FOR SERVICE.

The Lord has made provision and has given His never failing promise concerning every sphere of our need as He sees it, and HE sees it as it is. As we meet the conditions all promised to such conditions are given.

God's Victory.

Man is a battlefield. A spiritual battlefield. In this eternal being and for the winning of his heart affection and his will, the forces of evil with Satan as chief instigator; and the forces of righteousness, with the Savior of men to lead; are struggling in a great conflict. While it is true that God loves and that Christ is the great Friend of man, yet Satan strives, by all means, to keep man from receiving this truth into his life.

God's victory is the victory over Satan in our lives. The individual decides which one shall rule. One, or the other does control the affections and largely the will, and thereby the life. God's victory is our victory.

When the will of man decides to turn from sin, to the Lord, two things are necessary on man's part; a full surrender of self to the Lord

and the asking in faith for the forgiveness of sin. People get converted in this way. In this surrender every old grudge is thrown aside. They are of no benefit to anyone except Satan, but there is a higher reason for throwing them aside and that is that they are wrong and displeasing to the Lord. Anything we have done, which the Lord gives us to know is wrong, we are willing to make right to the extent of our ability. In reality, do as the Lord leads, this is surrender. Then ask, trusting the Lord to forgive sin. This is man's part. The forgiving of sin and giving the witness of adoption is the Lord's part. We should not expect too much, or too little from the witness of the spirit. We should expect that whereby we would know that the Lord has heard our prayer, forgiven our sins and accepted us. When pardon passes in the Divine mind the Holy Spirit bears the news to the individual. He comes into the heart as a warmth of love something we realize is from God, giving us an inner assurance of acceptance. Even as Saint Paul wrote to the Christians at Rome when they were surrounded by false beliefs and he desired that they know and teach truth. In Romans, the eighth chapter and the fifteenth verse he speaks of "adoption"

and in the verse immediately following he records: "The Spirit Himself beareth witness with our spirit, that we are the children of God." This is in accord with all the teaching of the New Testament.

The man in sin may not like the idea of surrendering to the Lord. It is distasteful to him. The evil one makes him believe that it is not the thing to do. To surrender means to allow the Lord to lead and when He leads Satan is dethroned. A small child wandered away from home. The people of the community assisted in the search. Darkness came on. The parents feared that in the darkness the child would wander into the river, or be destroyed by some of the fierce wild animals. The mother is in anguish of heart for her little one in danger. Near midnight, as the father searches in the timber , along the bank of the river, the rays from his lantern fall on a form. He finds there his child, asleep. He awakens it. It looks at him searchingly. It recognizes him, then placing its arms about his neck says, "Papa." It is now willing to go wherever the father may see fit to take it. This is surrender. Man in sin is this lost child. God is the loving seeking Father. It is right to let Him select the way

home. Sin unforgiven will bring sorrow to that soul so long as that soul exists. Every man in sin is lost. Lost now, and will remain lost to all eternity, unless he is willing to, in this life, surrender to the Lord and ask forgiveness of sin.

Our Victory.

Man and God have a common enemy. That God's enemy and our enemy has been dethroned and the true Liberator of man is enthroned we have victory. Not only victory, but our Great Friend says; "I will not suffer you to be tempted above that ye are able."⁹ Our Friend furnishes the power to keep the enemy out. The one who has the witness from God of acceptance is converted, is saved; and will remain saved to all eternity unless he wills to again embrace sin and Satan. Blessed is that man, who by the Lord's help, has banished doubt and has given faith supremacy. He has then in his life victory through grace. He discerns the Lord's advice; "This is the victory that overcometh the world even OUR faith."¹⁰ He now has conscious audience with God through Christ. His life is pure. He sees that

9.—1 Cor. 10. 13.

10.—1 John 5. 4.

his goodness is what he makes it. That it is a matter within his own power by asking Divine aid, or it would not be commanded of the Lord.

Asking of God.

“Prayer is the supplication of the soul offered up to God for His blessing. The forms of need may be many, and the answers vary accordingly, but still with a blessing. Were there no providence with a supernatural agency there could be no place for prayer. With the reality of such a providence, prayer is a common privilege, and the means of blessings not otherwise attainable. The instinct for prayer is a part of our religious nature. We have a religious nature, and one as real and ineradicable as any other intrinsic quality. In the hour of painful suspense, in the presence of calamity, no unbelief can repress the instinctive impulse to prayer.”¹¹

The question has sometimes been asked, does prayer influence God? If not why pray? All prayer to God is on the ground of influencing Him. Some have believed that it sometimes may be to prepare man to receive. Even so it

11.—Systematic Theology, Miley Vol. 1, p. 339.

may, and the preparation of man is one of the great means in influencing God. It is the Lord's will that we pray.' "I will, therefore, that men pray everywhere." The command is "Call upon Me, and I will answer thee." "Ask and ye shall receive." THE SCRIPTURES DECLARE THAT GOD "WILLETH ALL MEN TO BE SAVED, AND TO COME TO THE KNOWLEDGE OF THE TRUTH," AND YET THE SAME WORD TELLS US "WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED." It is as much God's will that men should pray as that they should be saved, inasmuch as that salvation is dependent on the prayer.' Can we influence God? Had we not asked aright the blessings we received would not have been given. Since we did ask we did receive. Our act influenced Him to grant.

All acceptable asking is in Christ's name. Souls claiming not to believe in Christ have sought to be converted, yet not through Christ. They have sought, and sought in vain until they have asked in Christ's name and then it was that the burden was lifted, and the individual was given the witness of the spirit, the witness of acceptance.

Some say, do not ask the impossible. Usually implying; do not ask the thing you cannot do. Then no use to ask at all. The Lord is not going to do for us the thing we can do for ourselves. HE DOES FOR THE DEVOTED SOUL THE NECESSARY THINGS, THAT ARE IMPOSSIBLE FOR THAT SOUL TO DO. "The Bible is a record of things impossible to men."¹² In no instance have we a record that any of these things were accomplished without the concurrence of some person. In every time and place the Lord is looking for the individual whom He can trust. Not so much to work, as an end, in the physical realm which at best is passive, but to work in the grandest of all, the Spiritual, the eternal.

If we are to receive, it must be in Christ's name. A man without any money in the bank, or any personal credit there, may draw large sums of money from the bank if some great financier gives him the legal right so to do. We haven't any personal credit in the bank of Heaven. We did not even know there was such a place to be drawn upon to supply our needs. We did not know of the eternal riches. We were in eternal poverty. We have a friend, the

12.—Bishop Warren.

Christ, who loves men and who has unlimited credit in Heaven so far as the riches of Heaven are unlimited. He has given us the legal right to fill out checks to supply all our needs, and then to sign His name to the checks. The Holy Trinity has concurred in this plan. Thus man can ask and receive. Not selfishly is he to ask, but for God's glory and for the salvation of souls, which is his glory. Jesus says; "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."¹³ St. Paul thus lived his abundant life and says; "But my God shall supply all your need according to his riches in glory by Christ Jesus." St. John who had been so closely associated with the Master; then lived a long, Godly and useful life: in old age, after the many hardships and blessings; records for our profit, as the Holy Spirit leads him. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."¹⁴ St. John says here; What I ask for I get. Prayer born of the Spirit and led of the Spirit the Lord always answers.

Prayer fills an important place in Divine gov-

ernment. Not only the bridging of the chasm between God and man thus allowing man to place his petitions rightly before God, but by prayer in its highest sense; what the man of God asks for, he gets. Mighty men of God have in EVERY instance been men of prayer—much prayer. Our asking of God in Christ's name is the precious key, which when used by the devoted soul, unlocks the perpetual fountain of richest treasure and eternal delight.

PREVAILING WITH GOD

"And He said, thy name shall be called no
more Jacob, but Israel; for as a prince hast
thou power with God and with men, and
hast prevailed."

Gen. 32. 28.

PREVAILING WITH GOD

CHAPTER IX

"According to your faith be it unto you."—Our Savior, Matt. 9. 29.



HE LORD teaches us concerning Jacob, "By his strength he had power with God: yea, he had power over the angel, and prevailed."¹ This is in accord with the Lord's teaching through Moses of where Jacob asked for a blessing and so asked that he was told; "Thy name shall be called no more Jacob, but Israel: for as a price hast thou power with God and with men, and hast prevailed."² Prevail and prevailing, as used above, are in accord with present day usage. Viz: "To be successful in operation so as to overcome difficulties, or objections; especially to have effectual influence."³

1.—Hosea 12. 3, 4.
2.—Gen. 32. 28.

3.—Standard Dictionary.

Man in sin is in rebellion against God. He rebels against God governing. Yet the true Father of love issues the proclamation that, "Whosoever will may come," and be pardoned of all his offenses and will then become, not a slave, but an, "heir." No lodge or government could thus do. Then how is it that for this the highest of all, where no sin can enter the invitation is, "Whosoever will?" The answer is; the merits of our Savior who has power to transform life—and with the consent of the individual, actually transforms that life and makes it fit for the best kingdom. The will of the individual is brought into harmony with the will of the Great Father. By the individual keeping the will in harmony with God's will, the heart's affection will be brought into harmony with the pure love of our Father and of His Son, our Savior.

Jesus is our great High Priest. Our Mediator with God. He is our justification, our sanctification, our all in all.

Jesus said: "Among them that are born of woman there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the Kingdom of Heaven is greater than he."⁴ Christ here says that of all the men of

the old dispensation none were greater than John the Baptist. "Although he had been foretold by prophecy and was the forerunner of the Christ, yet notwithstanding this, Christ taught that the least teacher in the Messiac Kingdom, the gospel dispensation, the meanest preacher of the crucified, risen, and glorified Savior, shall be greater than John the Baptist, who was not permitted to live to see the plentitude of gospel grace in the pouring out of the Holy Spirit."⁵ Men of the old dispensation had influence with God, some had great influence with Him. There were MANY MIGHTY MEN OF GOD, YET CHRIST SAYS THAT THE GREATEST OF THE GREAT ARE NOT EQUAL TO THE ORDINARY ONE IN THE CHRISTIAN DISPENSATION. Brother, Sister measure your privilege. OH! OUR BLESSED LORD, HELP US TO BELIEVE.

Some contend that man has little influence with God and then strive to prove the contention by their lives. The life of any person of our day is not disproof of Christ's statement. John the Baptist was the last of the Old Testament dispensation and equal to the greatest,

5.—Clark on Matt. 11. 11.

yet not equal to the Holy Spirit filled followers of the Christ. This is in accord with all the other teachings of Christ.

From the time the Holy Spirit was poured out in all His fulness, on the great day of Pentecost, there has been a fulness of spiritual power never before known to mortal. Christ taught that thus it would be. He had been a great leader and teacher. He had performed miracles of healing physical infirmities, of raising the dead and of feeding the hungry. Fortunate for any to have such a leader, yet this great leader tells His followers: "It is expedient for you that I go away: for if I go not away the comforter will not come unto you; but if I depart I will send Him unto you." How "expedient" that such a leader be taken away? "If I go not away the Comforter will not come unto you." The Christian religion was to be a world wide religion. The Comforter, the Holy Ghost, who is the third person of the Trinity is to testify concerning Christ, and to abide. I go that He may come. "Well, but would they not be better with Himself than with the Comforter?" No: just the contrary. They would be better with the Comforter. He

would lead them into all truth; whereas now they are constantly misapplying the plain words of Christ. He would bring all things to their remembrance; whereas now they often forgot in a day or two the most remarkable teaching, or the most amazing miracles. He would take the things of Christ, the things of the Father, and reveal them unto them; whereas now they constantly misapprehended His relation to the Father, and that of the Father to Him; misapprehended His person, His mission, and His Kingdom. Again He would convince the world of sin, of righteousness, and of judgment to come; and this is not as one teacher limited by a local personality, but as a Spirit diffused abroad throughout the earth. And He would abide with THEM FOREVER, NOT FOR 'A LITTLE WHILE.' Whatever, therefore, Christ's personal presence and teaching had been to them, the presence of the Spirit would be more."⁸

His great commission of "Go ye into all the world and preach the gospel to every creature"⁹ carried with it the promise of the Holy Spirit's presence and power. His last words to His followers before He was taken up were; "But

8.—Tongue of Fire—Arthur p. 15.

9.—Mark 16. 15.

ye shall receive power when the Holy Ghost is come upon you.”¹⁰ The night before the crucifixion Jesus said to His eleven disciples, “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son.”¹¹ The purpose is that the Father may be glorified in the Son. Thus the Holy Trinity and man are to unite for the winning of humanity back to God. Glorious unity. A Holy ministry and laity was Christ’s thought for that great day of Pentecost and for all subsequent ages.

Every person who has the witness of the Spirit to pardon of sin ought to be an applicant, by consecration and faith, for the gift of the Holy Ghost—for sanctification—for holiness. The Lord’s advice to all is, “Be ye holy; for I am holy.”¹² This is sufficient reason. The Lord is holy. In Christ’s great prayer the night before His crucifixion He said: “Sanctify them through thy truth: thy word is truth.”¹³ God’s purpose has ever been to raise

10.—Acts 1. 8.

12.—1 Peter 1. 16.

11.—John 14. 12, 13.

13.—John 17. 17.

up a holy people. "Follow peace with all men, and holiness, without which no man shall see the Lord."¹⁴ A holy people, a pure people. "Blessed are the pure in heart for they shall see God." The impure are unlike God, and un-blessed are the impure in heart for they shall not even see God. "Create in me a clean heart O God." This must come that power may follow.

"God is holy: and this is the eternal reason why all His people should be holy—should be purified from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. No faith in any particular creed, no religious observance, no acts of benevolence and charity, no mortification, attrition, or contrition, can be a substitute for this. We must be made partakers of the Divine nature. We must be saved from our sins—from the corruption that is in the world, and be made holy within and righteous without, or never see God. For this very purpose, Jesus Christ lived, died, and revived, that He might purify us unto himself; that through faith in His blood our sins might be blotted out, and our souls be restored to the image of God. Reader, art thou hungering and

thirsting after righteousness? Then blessed art thou, for thou SHALT be filled.”¹⁵

“Holiness is freedom from sin. In those once subject to sin, and defiled by sin, it implies the destruction of the reigning power of sin, and the washing away of all its pollution. Holiness is strength. It is power over sin; and, therefore, it gives advantage in the contests with the Devil. Sometimes the thought comes to us that possibly a high state of grace will render us too delicate for the antagonisms of this wicked world; that the more holy we become the more easily will our hearts be injured by the unfavorable frictions of earth. But holiness is not of this character. It is a shield, a defense, an armour of righteousness; it repels the assaults of wickedness; it gives sternness to courage, and nerves the arm for vigorous warfare. It gives clearness to the understanding, steadiness to the conscience, stability to the will, and vigor to every virtuous exercise of the heart. Why, then, should anyone be afraid of holiness? It is religion; we have some and should have more. It is love; we have it in some degree—why not desire it in higher degree? It is life; we have felt its animating

15.—Clark at close of Lev. 11th chapter.

throbbings in regenerating grace—why not seek its higher manifestations in communion with Him who is alive from the dead? It is the image of God in the soul, the atmosphere of heaven, the title to the inheritance of the saints in light—why allow it to be obscured with clouds and mists, when the prayer of faith and of the Holy Ghost will banish all doubts, and keep the sky clear and serene?"¹⁶

"The highest gift provided for and promised to, the child of God under the atonement is the gift of the Holy Ghost. As the coming of the Holy Spirit was the largest hope of prophecy, so his personal presence imminent in the church, and realized by believing hearts, is the highest fulfillment of prophecy. If a child of God is not filled with the Holy Ghost, it is for one of two reasons; either he has not apprehended that he may be filled with the Holy Ghost, or having so apprehended, he has not consented to the conditions upon which the fullness of the Holy Ghost may be had. The baptism with the Holy Ghost simultaneously fills and cleanses the soul. Let us just now consent that all sin in us shall depart, and the Holy Spirit will see that there is an immediate exo-

16.—Aspects of Christian Experience, pp. 263, 265, 266. Bishop S. M. Merrill.

dus of all evil. He will come in, if we consent to make room for Him. We do not believe any soul ever receives the fullness of the Spirit that does not reach the point of consenting to be His now and forever. The Spirit within is power. He is the gift of power—power to be, power to do, power to suffer, power to save.”¹⁷ “Heal us at the heart, and then let the world come on, we are ready for the conflict. Make us sound within, and we will stand in the evil day. We can defy circumstances and resist the devil.”¹⁸

“There is only one state of heart in which it is impossible for it to believe the word of God, and that is when it is unwilling to submit to God. The soul that gives itself up to God can believe His word, if it chooses so to do. But you say: ‘I have thought that saving faith is a gift of God.’ Then, you have thought wrong; for such is not the teaching of the Bible. It does say that, ‘Ye are saved by grace through faith, and that not of ourselves; it is the gift of God.’ But this teaches that the whole scheme of redemption—that of salvation by faith—is by the gracious favor of God. Saving

17.—Pentecostal Papers, pp. 33, 79, 90, 91, 92, 125,
S. A. Keen.

18.—Tongue of Fire, p. 128. Wm. Arthur.

faith is not the gift of God in any proper sense. Saving faith is not a gracious state of the heart wrought by some sovereign power of the Holy Spirit; nor is saving faith a kind of an entity, a tangible something God bestows upon the heart, and then, in view of its presence in the soul, sends salvation. To expect God to give us faith in this sense is a forlorn hope, though we may pray for it; for faith is our own act. It is not a thing that can be given us; it is a thing to be done by us.

It is a cheat of Satan to keep souls seeking salvation, either in conversion or entire sanctification, from the blessing they desire, by persuading them that they cannot believe, and that God must give them faith before they can believe.

The soul can believe God. He has not fixed an unreasonable and impossible condition of salvation when he says: ‘Believe, and thou shalt be saved.’ He only requires what we can perform. Faith being the exercise of the power we possess to believe God’s word, it is a voluntary act.”¹⁹

“How does real faith come? Rom. 10. 17 answers the question: ‘So then faith cometh

19.—Faith Papers, pp. 30, 34. S. A. Keen.

by hearing, and hearing BY THE WORD OF GOD.' If we are to have real faith, we must study the Word of God and find out what is promised, then simply believe the promises of God. Faith must have a warrant. Trying to believe something that you want to believe is not faith. Believing what God says in His Word, is faith. If I am to have faith when I pray, I must first find some promise in the Word of God on which to rest my faith. If the thing desired is promised in the Word of God, we may well upbraid ourselves for lack of faith if we doubt; for we are making God a liar by doubting His Word."²⁰

These blessings or rather the Blesser Himself comes when the converted soul makes complete consecration and exercises faith, that the Lord through Christ, will purify and fill the life. Man's part is consecration and faith. Acts. 15. 9. "Purifying their hearts by faith." Some have been tempted to say, "I made my consecration before I was converted." Consecrate—we had not anything to consecrate before we were converted—we were dead in trespasses and sins. We did surrender to the Lord before we were converted. Neither is consecra-

20.—How to Pray, pp. 61, 62. R. A. Torrey.

tion and faith to be confused with the filling of the Spirit—sanctification—or holiness. The former is man's acts the later is the Lord's act. The applicant, after his conversion, makes a full consecration and trusts the Lord for cleansing and for filling. Thus far the individual can go. The cleansing and the filling is the Lord's part.

Man may be a long, or a short time in consecrating and in reaching the place where he exercises right faith, but the Lord's part in cleansing and filling of a life is an instantaneous act. It was so on that great day of Pentecost. It is so to-day.

A holy life is an absolute necessity in order to reach the best before God. Holy people are in a better condition for growth than they were before they had the Holy Ghost abiding within. They are spiritually healthy, they have the right kind of spiritual food and drink, they live in the right kind of atmosphere and get plenty of spiritual exercise in order to the best growth—faith increases. While this is true, yet—“We are leaky vessels, and we have to keep right under the fountain all the time to keep full of Christ, and so have a fresh supply.”²¹

21.—Secret Power, p. 46. D. L. Moody.

Jesus says: "According to your faith be it unto you." Holiness ought to mean a pure active state where faith is being perfected. "But ye, beloved building up yourselves on your most holy faith, praying in the Holy Ghost."²² Holiness places us where we can live the life, faith perfected will help us to be overcomers for good. "This is the victory that overcometh the world even our faith."²³ Jesus is not only the author, but the finisher of our faith.²⁴

'Faith is always effectual; it brings something to pass. "Who through faith wrought righteousness, obtained promises, stopped the mouths of lions."²⁵ Faith renders the personality of the man who has it, effective for God; his finite capabilities are raised to superhuman power; it endows him with power for spiritual results. Barnabus was full of faith and of power. Power is the inseparable concomitant of fullness of faith; they are hemispheres of the same globe. The simplest definition of power is faith in God. The works and labors of love in the Christian life are multiplied and enlarged under the power of the fullness of faith.

22.—Jude 1. 20.

23.—1 John 5. 4.

24.—Heb. 12. 2.

25.—Heb. 11. 33.

Saving faith is a thing done by us, a conscious, voluntary act by which the soul accepts salvation; the fullness of faith is a state wrought in us by the baptism of the Holy Ghost.

The fullness of the Holy Ghost himself received into the soul is the source of all fullness; not a grace of the Spirit can exist there in its fullness without His indwelling presence. Fullness of joy, fullness of love, fullness of faith, all inhere in the fullness of the Holy Spirit. Faith cannot be trained into the stature of FULLNESS. The FULLNESS of faith is a product of the baptism of the Holy Ghost. Saint Paul could say: "The life I now live I live by the faith of the Son of God;" and when it was closing could triumphantly exclaim: "I have kept the faith."

The gift of faith is the indispensable accompaniment of the divine mission to which God appoints men. When God calls one to the work of evangelist, teacher, prophet, or healer, He accompanies it with such an endowment of faith upon the soul as that the fruit of evangelism, teaching, prophecy, or healing shall appear. "To another faith by the same spirit."²⁶ The

26.—1 Cor. 12. 9.

GIFT OF FAITH is not a constant experience. It is not essential to salvation or Christian character. The PRAYER of faith is a work of the Holy Ghost. Access is conscious audience with God; success is getting what you ask for. The prayer of faith always succeeds.²⁷ "And this is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hears us, whatsoever we ask we know that we have the petitions that we desired of Him."²⁸

Jesus meant exactly what He said when He uttered the words; "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do: because I go unto my Father."²⁹

The Abundant Life.

In the financial world abundance for some, many times means hardships and poverty for many. This is not the case in the spiritual realm, but where a life is abundant others are enriched spiritually.

There is no limitation in God's power to

27.—Faith Papers. S. A. Keen.

28.—1 John 5. 14, 15. 29.—John 14. 12.

answer prayer, unless God is limited. His willingness to give all good is beyond question. The only difficulty is in our living in tune with God and asking with expectant faith. "All things are possible to him that believeth."

Satan Resists.

In Zechariah three, one to three, we have the narrative of Satan resisting when the needy Hebrews plead.

In Daniel tenth chapter, twelfth and thirteenth verses we have the account of the evil one notwithstanding for twenty-one days the supernatural being sent to answer the prayer of Daniel. Daniel had faith and received. Satan stands in the way of our receiving the best. Our faith must be such as to clear the way, or at least hold on until it is cleared.

Jacob received what he asked, but it was not by reading prayers, saying prayers, praying because it was time to pray, or that it was his duty. He actually prayed with a faith that would take no denial. He received. Of course he did. And this was under the old dispensation. Much more ought we. Jacob persevered, even after the angel touched Jacob's thigh and put it out of joint and said, "Let me go."

Jacob held right on and said; "I will not let go, except thou bless me." His request was granted, but his prayer cost. It always costs to pray, but the return is above the cost. Prayer born of the Spirit, and led of the Spirit, is always prevailing prayer.

Faith is Victory.

"This is the victory that overcometh the world even OUR FAITH." Sin is put out in all its forms before we reach that faith. Some defeat themselves and also defeat the Lord's purpose for them, by holding on to sin.

Some have talked about praying so that God cannot refuse. None ought so to speak. To ask so that He will not refuse is our privilege. Moses, Christ and others, who were in tune with God thus prayed. When a man asks a favor of a friend he does not try to compel his friend to grant that favor. He will try to influence the friend to grant the favor. It is our privilege if need require it, to influence God. This is in harmony with His word. Our Father is a sure help in time of need. Christ taught us concerning this great subject saying; "Which of you shall have a friend, and shall go unto him at midnight, and say unto him,

Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise to give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, ask and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”³⁰ The same lesson is taught in the parable of the judge and the importunate widow.³¹ Jesus thus did when the woman of Canaan asked Him to heal her daughter. Christ said; “I am not sent but unto the lost sheep of the house of Israel.” She worshipped and plead. Then said the Master, “O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole, that very hour.”³² “We ought always to pray and not faint.”

Why should any doubt when the Savior has

30.—Luke 11. 5 to 10. 32.—Matt. 15. 22-28.

31.—Luke 18. 1-7.

spoken and acted that we might know the truth and when the whole of the Scriptures and the experiences of men confirm this great truth.

A great portion of life could be saved would we do a thing and leave it done. This is even more essential in the religious life. Put self on the altar and leave self there. All sin is put out. Continue to say yes to God. Always yes to the Lord. Live so close to the Lord as not to love or entertain the evil thought. Do God's will whatever that will is, but be sure before we do it that it is God's will. If we are not certain as to what the Lord's will is, better wait in prayer and the study of the Scriptures until we do know. Continue doing God's will, and whatever difficulties or hardships may come will be of small moment in comparison to the far reaching consequences that a life is in tune with God.

It is not best to seek for the strange thing. God reveals Himself more often in the commonplace things of life. God's blessing may be in the ordinary as well as in the extraordinary. It is the moment by moment trust in Him. Our part is to become like the Christ and to live such lives that the Lord can trust us, and as He sees best, use us.

Many might be named who on account of consecration and faith have lived overcoming lives and had great influence with God. When such an one is mentioned some one usually says: "You cannot be that man." Of course not. Neither could he take your place, but you can have a similar consecration and upon the same conditions great blessings.

"Phillips Brooks says: 'God gives us tasks, not according to our strength; He summons us to tasks infinitely beyond our power: He summons us to tasks according to our strength reinforced by the Holy Spirit. Paul found the secret of achievement when he wrote: 'I can do all things in him that strengtheneth me.' Just so far as any person fails to respond to the will of Christ, the failure is due to his lack of the pentecostal power which the New Testament promises to all of us. 'But ye shall receive power, when the Holy Spirit is come upon you.'"³³

"There is no reason why the church to-day should not equal the church of pentecost. What had they that we have not? As a matter of fact, we have far more than they had, more

33.—God's Missionary Plan for the World. Bishop J. W. Bashford, pp. 85, 79, 80.

numbers, higher social position, better machinery and organization. The one thing lacking in so many instances is the power of the Holy Ghost—the divine electricity of God."

While not failing to appreciate what has been done and is being done by the many noble men and women of God, yet the truth must stand that it is the Lord's will that even more effective men and women be raised up. Luther and others could break the shackles giving liberty to worship. Wesley taught the witness of the Spirit and perfect love, or holiness. Luther and his co-laborers had not the opportunity as had Wesley, however each did the work as he saw the light and had opportunity. The Lord when here on earth fed the hungry, cured physical ailments and established the faith, yet to His followers He said; "Greater works than these shall YE do because I go to my Father." Christ lay the foundation and we are to build upon that foundation. All our work is then above the top line of the foundation. No going down, but building; no dirt throwing but building under the direction of the great spiritual architect.

In spiritual things what we live for we get. The answering of our lives and prayers is the

work of a supernatural providence. The trouble or weakness about our influence with God is not in the Father, Son or Holy Ghost, or in our environment; it is in us. It is ours by consecration, faith and labor of love to bridge this deep gulf that influence may flow like a river. The Lord does not compel us to be creatures of great influence. He does give the opportunity.

What shall we in faith ask Him to do in us and for us? Some say; "Do not ask the impossible." Christ will not do for us what we can do for ourselves. No use to pray, unless we trust Him to do that which we cannot do. Christ is constantly doing that, which to us seems impossible. It is true we are not to ask Him to do the nonsensical, but He does the impossible for us when it is necessary. The disciple of love records God's truth on this saying; "Whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."³⁴ Jesus said, "all things are possible to him that believeth."³⁵

Moses had a promise of God made to Abraham, Isaac and Israel that their descendants

should inherit the land.³⁶ Moses could pray in faith because he had God's promise—His word to base his faith on. The Spirit led him. WE MUST BE ABLE TO PRAY IN FAITH, FOR ANY GOOD PROMISED IN GOD'S WORD.

Christ taught us that God was to be prayed to, as Father, "Our Father." With reverence for God. In the natural state, before sin was; God was regarded by man in the sense of affection for His Son and Daughter—something like the best sons and daughters to-day regard a fond father. God's relation to us and our relation to Him, when understood ought to bring us to real love for Him. He loved us as He loved Christ. I in them, and thou in me, that the world may know that thou hast loved them as thou hast loved me.³⁷

It is love prevailing. Love prevailed for our salvation. Love prevails with God for continued blessings. Saint Paul says that inasmuch as God gave His son, "How shall He not with Him ALSO FREELY GIVE US ALL THINGS?"³⁸

Brother, Sister, as we prevail with God, it is blessed to know, it is LOVE PREVAILING.
GOD IS LOVE.

36.—Exodus 32. 13.

38.—Rom. 8. 32.

37.—John 17. 23.

*THE MEASURE OF MAN'S INFLUENCE
WITH GOD*

"All things are possible to him that believeth."

Words of the Christ. Mark 9. 23.

THE MEASURE OF MAN'S INFLUENCE WITH GOD

CHAPTER X

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it SHALL be done unto you."—The Christ, Saint John 15. 7.

EVERY person has some influence with God. Under the old dispensation of law, men plead and received even as they asked. In the new dispensation man's influence with God is many fold greater. The influence is greater in the same proportion as Christ is greater than any man of the Old Testament.

Noah when condemned to be destroyed could plead and find real favor. Abraham could be so favored of the Lord as to be named, "The friend of God," and to have the Lord say to him, "I will bless them that bless thee, and

curse him that curseth thee.”¹ That holy man Joseph could stand in temptation and get messages from God. Moses could pray until God would change His declared purpose. Daniel, David and others influenced God, but they looked forward to the day of even better things —when the Christ should come. He did come. He performed great deeds, yet said that His followers should do greater works. “Greater works than these shall ye do.”²

Advance Steps.

WE CAN GO WHERE THE LORD LEADS. This sounds commonplace yet many refuse thus to do because it costs. Even some consecrated people fail because they lack faith and a precedent. These say, “It is not done that way in our day.” “To-day we let our reason direct us.” Human reason would not have allowed Noah to build the ark. It would not have allowed Moses to cast his lot with slaves rather than with Pharaoh; or have allowed Moses to lead a great host, direct from slavery, into a wilderness without visible means of sustenance. It was more than human reason that led any and all the worthy characters of the Scriptures.

1.—Gen. 12. 3.

2.—John 14. 12.

It may have been human reason that led Herod, Judas, Ananias and his wife Sapphira. They walked by sight. God's children walk by faith. The consecrated soul should gladly go where the Lord leads. If it be to march around the walls, to wait until the wind is in the mulberry trees and then go forward, or to go out into a desert place and climb into a chariot to teach a foreigner. It is; Lord I WILL GO WHERE THOU DOST LEAD.

There is no thought of ignoring reason. The Lord intended that we use our best reason. Where human reason and the divine will conflict, what the Lord's will is should be done. The best reason the Christian can command is to obey God.

A Precedent.

Noah did not have the example of any who escaped a flood by the use of an ark. He built it because the Lord said build. Moses, you better be careful about bringing a plague on Egypt. You haven't any precedent for so doing. It isn't reasonable. Better use your reason a little. Suppose you fail? God never fails and His reason is of a higher order than my reason even as He is higher than I. He says

bring the plagues. I am His instrument. I stretch out my hand, the plague appears.

Moses, you haven't any precedent for praying to God to spare the people as you are doing. That is true. The Lord does not require one. Did He, no work where I was His instrument could have been performed. Reader, the Lord told Moses not to intercede for the people. Moses plead and the Lord said; "I have pardoned according to thy word." To-day there are Christians—with Christ our intercessor—with the many promises if we but live the life and ask; yet these Christians will not believe God. Faith in God is power. Increase in faith is increase in influence with God.

Joshua, you better not believe that when the procession is formed and the priests bearing the ark touch the soles of their feet in the water of the Jordan that the river will divide and let you across. You are much younger than Moses and inexperienced in leading this people. Suppose it fails, you will be humiliated. You had better use your reason. No one ever did the like. That may be true, but I must obey God. Joshua, it does not stand to reason that to march around that city in that way for a week will cause the walls to fall down. The Lord

said do it. The doing is our part, the result is His.

Elijah, you are not going to raise that widow's son from the dead, are you? It is unreasonable that you should think of such a thing. You have no record that anyone to your day ever raised the dead.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high." I believe that some other way would do just as well. No, they did not thus speak. They had learned to believe the word of the Master and then to do. The world was enriched because they believed and did. Those of weak faith may say; "There are giants in the land." Men of faith see the obstacles as they are, they say, as the Lord leads, "Let us go up at once and possess it; for we are well able to overcome it." When the Lord says live the life, go, or do, by His help we can.

Prayer Life.

Has prayer an important place in our lives? Do we enjoy it? Do we pray at times just because we like to commune with our Lord? Are we really men and women of the Bible and of prayer? Does the Lord so regard us?

Those Who Have Not.

We many times pray weak prayers to fit our weak faith. "Ye have not because ye ask not."³

Those Who Receive.

The Christ says; "Every one that asketh receiveth."⁴ "Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."⁵ "All things, whatsoever, ye shall ask in prayer, believing, ye shall receive."⁶ "Whatsoever ye shall ask in my name, that WILL I do, that the Father may be glorified in the Son."⁷ The one whose prayer is led by the Spirit is the one whose life is filled with the Spirit. Christ at all times is willing and able to help His followers. He is the same yesterday, to-day and forever. God is no respecter of persons. Thus with the Holy Spirit to lead, Christ's promises holding true, the Lord as willing to give to us as to any people of any time; we ought to receive. "No good thing will He withhold from them that walk uprightly."⁸ We must walk uprightly

3.—James 4. 2.

7.—Matt. 14. 13.

4.—Matt. 7. 8.

8.—Heb. 13. 8.

5.—Mark 11. 24.

9.—Psalms 84. 11.

6.—Matt. 21. 22.

before Him in order to have any claim on the promise. The Master says, "According to your faith be it unto you."¹⁰

Receiving of God.

When we receive it is not for our glory, but for the glory of the Blessed Giver. We should spend as much time in thanking and praising God after He has given, as we spend before in believing and praying leading up to receiving.

Believe God's Word.

The Lord teaches BELIEVE. The evil one teaches to doubt. "Be assured that we can never err by believing too much in God's Word, especially when that word is a promise coming directly to us. To doubt is to dishonor God; to believe is to honor and glorify Him. Let us hear the Savior: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." "Lord increase our faith."¹¹

Spiritual Opportunity.

In the spiritual realm as in some others; opportunities are of two kinds. The ones that

10.—Matt. 9. 29.

11.—Sanctification, Carradine, p. 163.

present themselves and the higher, richer, greater ones which we have to seek and that seeking must be even as for hid treasures, before we find. There is no lack only the lack of the person. The Lord is able and willing. The limitation of man's influence with God is placed by man and by him can be diminished, or increased. It is always true in the spiritual realm that what we sow we reap.

"The original image of God in man no doubt had the implicit sense of holiness. The Spiritual nature was itself of the original likeness of man to God."¹² Through Christ we have the opportunity of regaining likeness to God. Men of great spiritual strength have been men of much prayer.

We were never intended to be graves for the Lord's blessings. He placed us here to receive of Him and that now, sin is in the world; He expects us to receive of Him and to save the world. Our great Mediator, our Savior, our King says; IF YE WILL I WILL. He tells us before we ask that we will get what we ask for so sure as we ask aright. We haven't any command to keep still as had Moses.¹³ Even then

12.—Systematic Theology, Miley, Vol. 1, p. 407.

13.—Exodus 32. 10.

he did ask because his heart was so burdened, and the Lord granted the request. Not only is there an absence of the command not to ask, but we are plainly told; "Ask and ye shall receive." "And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."¹⁴ "AND ALL THINGS WHATSOEVER YE SHALL ASK IN PRAYER, BELIEVING, YE SHALL RECEIVE."¹⁵

God's Influence With Man.

Power was given to man by His Creator. When man lost his purity he lost his power. Sin has ever been the great destroyer of faith. As Christ is given possession of a life He sets it free to believe God. We lost our first holy estate through the sin of disobedience. Only by obedience can it be regained.

Man has been willing, through love for the Lord, to go like Abraham not knowing where; or to suffer for righteousness sake as did the prophets of the old dispensation, or Christ's followers of the new. Men who loved evil and served Satan have had their lives changed so that evil was painful to them, any thought of

14.—1 John 3. 22.

15.—Matt. 21. 22.

serving Satan was displeasing; they loved God and their highest joy was in doing His will.

Saint Paul and many others not only suffered many kinds of hardships and bitter persecutions for the cause of Christ, but they counted it a privilege to be permitted to thus witness for Him. They had in mind the sacrifice of the Lamb of God and in their hearts they had a love like the love that prompted the suffering of the just for the unjust. Christ suffered for man. Man has suffered much and has been willing if need require it to suffer more than he has for the cause of Christ. This is a service of love. Christ says of such souls; "Ye are the salt of the earth." "God is love; and he that dwelleth in love dwelleth in God, and God in him."¹⁶

The Fatherhood of God.

By creation we were His children and like Him. Adam was God's Son.¹⁷ Man by sin put himself out of harmony with God. Christ's work in the world is a work for our reinstatement. We have returned to the Father. We are the returned prodigal. The Father loves. He desires our love. The Savior summed up

16.—I John 4. 16.

17.—Luke 3. 38.

our part of it in two statements; LOVE GOD AND LOVE MAN. Thus He taught that it was all LOVE. LOVE BORN OF THE HOLY SPIRIT. All sin must be put out of a life before Christian love can rule. God assures us that we are sons and daughters with all that it means to have God for our Father. "Because ye are sons, God hath sent forth the Spirit of His Son in your hearts, crying, Abba Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."¹⁸ Jesus said, "I ascend unto my Father, and your Father; and to my God, and your God." John 20. 17. The reinstated man is God's child.

The Lord is pleased to have His children come to Him boldly, freely, even as the child goes to His earthly parent. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."¹⁹ This boldness is born of the Holy Spirit in a pure heart and fed by a living faith in Christ.

God's plan is that His children receive in this life of the riches of Heaven, a real foretaste of the eternal riches.

18.—Gal. 4. 6, 7.

19.—Heb. 4. 16.

Spiritual Opportunity Has Increased.

In Ezekiel's vision of the waters he gives the spiritual condition.²⁰ Adam Clark thus interprets: The first one thousand cubits from the temple the waters were up to the ankles. This refers to the situation in the time of the patriarchs. Some even then lived great lives for God.

Again he measured a thousand cubits and the waters were up to the knees. The spiritual condition under the law given of God to Moses. Not a spiritual fullness; yet some mighty men of God were developed in this period.

The third time he measured a thousand cubits the waters were up to the loins. This was the time of the ministry of John the Baptist.

"Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over." The time commencing with that great day of Pentecost when the Holy Ghost was poured out in all His fullness even to the end. Spiritually is progressive. The Lord's part is now perfect. Our part is progressive. People will advance spir-

itually. The Lord provided that it thus be and Christians are responding. We live in the full dispensation and we are faced toward the fullness of Christ. As in this vision of Ezekiel the farther from the temple the deeper the waters. As he went the waters grew deeper and deeper. "Waters to swim in, a river that cannot be passed over." Plentiful, abundant, even equal to all our needs.

People are believing more, living on a higher plane and receiving more. We get a fair view of the spiritual condition, by noticing where some get offended. "In the first century the offense consisted in the being and acknowledging one's self to be a Christian. But who sees any offense in that today? Is it not felt generally that it is a credit to be a Christian? In the time of Luther the offense of the cross moved again and settled in the doctrine of justification. The church of that day arose and protested against such teaching. He that embraced it was made to feel his position keenly and bitterly. But who imagines for a moment that the offense of the cross is still to be found in the claim of pardon by faith? Who is made to suffer to-day by arising in the experience-meetings of the church and saying that through

faith in Christ he enjoys peace with God. The offense has gone from that doctrine. Like a star it travels, and the next time it becomes stationary we find it abiding in the doctrine of the witness of the spirit, as taught by our fathers.

The reader knows well what reproach and contempt were heaped upon those who professed to enjoy the assurance of salvation. Those that affirmed that truth had to pay dearly for its possession. It was to the world and many in the Church a most objectionable doctrine. It was, in a word, the offense of the cross. But is the offense of the cross in that doctrine to-day? Who believes it for a moment? Accustomed as we are to hear it on all sides and at all times, in song, prayer, testimony and sermon, it scarcely awakens a comment.

The offense of the cross has moved once more. Where is it to-day, and in which truth or doctrine has it settled? Look where you will, and as long as you will, and you will be compelled to admit that it is to-day resident in the doctrine of entire sanctification. Fifty years from now it may be abiding in another part of the Christian field, but to-day it is to

be found in the doctrine of holiness. As obtained instantaneously by faith in the blood of the Son of God.”²¹ More and more God’s Word is believed and people are advancing step by step.

As we catch a glimpse of new spiritual riches just a little beyond, some say: “Did any ever have such an experience, or did the Lord ever use any person in such a way?” To many this has been a formidable excuse—yet someone must be first to be used. Noah to build an ark, Joseph to save a nation from starving and Moses to free a people from slavery and to lead them to know God. Thus it has been in every line of spiritual blessing and the Lord’s work. As a person catches a glimpse of what the Lord would have him do he ought to go prayerfully, as the Lord leads, and do it. What the Lord says do, we can, by His help, do. We may need do like Noah, who after he was condemned to die with all other inhabitants of the earth, prayed and was spared. Or like Moses be the instrument of saving a people.

“The days of divine intervention and deliverance are past only to those with whom the days of faith and obedience are past—in a

word, believing prayer works still the wonders which our fathers told of in the days of old.”²² “Ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it in your pleasure.”²³ Not for our glory, but for the Lord’s glory is life to be lived and our influence with God exercised.

God’s Law.

“God said to Joshua, ‘This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: FOR THEN THOU SHALT MAKE THY WAY PROSPEROUS, AND THEN THOU SHALT HAVE GOOD SUCCESSION.’ Joshua 1. 8. Five hundred years later the inspired author of the first Psalm repeats the promise in unmistakable terms. The Spirit there says of him whose delight is in the law of the Lord and who in His law doth meditate day and night, that ‘He shall be like a tree planted by the rivers of waters, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.’ Here the devout meditative student

22.—George Muller—by Pierson, p. 16.

23.—James 4. 2, 3.

of the blessed book of God is likened to an evergreen tree planted beside unfailing supplies of moisture; his fruit is perennial, and so is his verdure—and WHATSOEVER HE DOETH PROSPERS! More than a thousand years pass away, and, before the New Testament is sealed up as complete, once more the Spirit bears essentially the same blessed witness. “Whoso looketh into the perfect law of liberty and CONTINUETH ‘(continueth looking—meditating on what he there beholds)’ THIS MAN SHALL BE BLESSED IN HIS DEED.” (James 1. 25).²⁴

Power With God.

“The worker FOR God must first be a worker WITH God: he must have power with God and must prevail with Him in prayer, if he is to have power with men and prevail with men in preaching, or in any form of witnessing and serving. Holy argument—ordering our cause before God, as an advocate would plead before a judge—is not only almost a lost art, but to many it actually seems almost puerile. And yet it is abundantly taught and exemplified in Scripture. Abraham in his plea for Sodom is

24.—Geo. Muller—by Pierson, pp. 95, 96.

the first great example of it. Moses excelled in this art, in many crises interceding in behalf of the people with consummate skill, marshaling arguments as a general-in-chief marshals battalions. Elijah on Carmel is a striking example of power in this special pleading. What holy zeal and jealousy for God! It is probable that if we had fuller records we should find that all pleaders with God, like Noah, Job, Samuel, David, Daniel, Jeremiah, Paul and James, have used the same method. We are to argue our case with God, not indeed to convince Him, but to convince OURSELVES. In proving to Him that, by His own Word and oath and character, He has bound Himself to interpose, we demonstrate to our own faith that He has given us the right to ask and claim, and that He will answer our plea because He will not deny Himself.”²⁵

“There is no way of keeping in close touch with God unless a NEW STEP is taken in advance whenever new light is given.”²⁶

We Are Ambassadors.

Man and Christ are partners with God in the world’s redemption. Jesus offers to form an

25.—George Muller—by Pierson, pp. 148-150.

26.—George Muller—by Pierson, p. 178.

agreement with us whereby we represent Him here on earth and He represent us before the Father in Heaven. "Now then we are Ambassadors for Christ." (2 Cor. 5. 20.) "He maketh intercession for the saints according to THE WILL OF GOD." (Rom. 8. 27.)

An ambassador must take credentials. Without them he is not able to rightly represent his government. The one who represents God and Christ in this world must have credentials from the throne. He may have education. He may know men, but without credentials from the throne,—the Lord abiding within—the Holy Spirit filled and empowered life, he will not rightly represent God.

God's great Ambassador, the Christ—says of himself: "I am come in my Father's name."²⁷ Then He instructs us: "As my Father hath sent me, even so send I you."²⁸ Christ was a true representative of the Father. He could testify: "I do always those things that please Him."

Use of Influence.

"Whatsoever ye shall ask in my name, that will I do, THAT THE FATHER MAY BE GLORIFIED IN THE SON. If ye shall ask

27.—John 5. 43.

28.—John 20. 21.

anything in my name, I will do it.” Our influence is not for any selfish ends, all such dross must be burned up in the process of cleansing, but our influence is to be at all times in accord with the Lord’s will, for His glory and for the salvation of souls which is His glory. Our influence must be used for better results. The Lord has so richly endowed us that He expects us to continually be living victories for Him.
IN THIS ABUNDANT LIFE WE ARE INDEED THE LOVED CHILDREN OF OUR GREAT FATHER.

Influence of Man in Sin.

It was while we were yet in sin that God saw fit to give His Son through love that we might be persuaded to turn from sin. One of the reasons the Lord gives in sparing Nineveh was, in that great city there were one hundred and twenty thousands of people who were so ignorant that they could not discern between their right hand and their left hand.

The man in sin has influence with God to the extent that as the one in sin repents of his sins, and asks the Lord to pardon; the Lord pardons and gives him the witness of acceptance. The

Great Father hears the creature of His Creation.

Influence of the Christian.

"The effectual fervent prayer of a righteous man availeth much."³⁰

We will not have great influence with God so long as we love any sin. The more like Christ we become, the more sin is put out, and faith is enthroned. "As is your faith so shall it be unto you." Christ says: "all things are possible to him that believeth."

Influence of Fully Devoted.

This is the one with a pure heart-holy life—who loves God above all else—loves his fellow man as Christ taught and who walks as Christ would have him walk. His aim, ambition and love is to know God's will and to do it. The very God of peace has sanctified him wholly.³¹ He is not only willing to go and to do, but he is also willing to live in all ways as the Lord leads. He says yes to all the known will of the Lord and to all the Lord's will not known by him he says yes. His whole being says a continuous YES to the Lord. He can say:

30.—James 5. 16.

31.—1 Thess. 5. 23.

By the God who rules above me,
 By the Christ who knows me true,
 By the Spirit's strong enduement,
 I will do as He would do.

Not what Jesus did, but what Jesus would have the individual do.

THE INFLUENCE OF THE FULLY DEVOTED SOUL BEFORE GOD CAN ONLY BE MEASURED BY THE INFLUENCE OF CHRIST BEFORE THE THRONE. Christ says: "Abide in me and I in you."³² God lives on earth in every godly person. True religion is the life of God in the soul of man. "He that dwelleth in love dwelleth in God and God in Him."³³ "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."³⁴

Christ's Influence Before the Throne.

The Father says: "This is my beloved Son, in whom I am well pleased: hear ye him."³⁵ Christ is to judge the world. "For the father judgeth no man, but hath committed all judgment unto the Son."³⁶ Jesus says: "I and the Father are one."³⁷ "The Father in me and I

32.—John 15. 4.

35.—Matt. 17. 5.

33.—1 John 4. 16.

36.—John 5. 22.

34.—John 15. 7.

37.—John 10. 30.

in Him.”³⁸ “All things that the Father hath are mine.”³⁹ Then to His true followers He says: “At that day ye shall know that I am in my Father, and ye in me and I in you.”⁴⁰ “Whatsoever ye shall ask the Father in my name, He will give it you.”⁴¹ “All things are delivered unto me of my Father.”⁴² All this is in accord with the Holy Spirit’s testimony concerning Him. “Christ who is the image of God.”⁴³ “Who being in the brightness of His glory and the express image of His person.”⁴⁴ “Who is the image of the invisible God?”⁴⁵ Saint Paul wrote as the Holy Spirit led saying: “Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”⁴⁶

Heaven’s Ambassador to earth bore the neces-

38.—John 10. 38.

43.—2 Cor. 4. 4.

39.—John 16. 15.

44.—Heb. 1. 3.

40.—John 14. 20.

45.—Col. 1. 15.

41.—John 16. 23.

46.—Phil. 2. 5, 8.

42.—Matt. 11. 27.

sary credentials from the throne and proved His divine mission. After a public life of three years, which changed the lives of the people of the earth for time and for eternity, He ascended. A little later as the curtain is pulled aside by power divine, St. Paul sees our Savior and says: "Wherefore God also hath highly exalted Him, and given the name which is above every name."⁴⁷

"And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."⁴⁸

Again the Spirit leads St. Paul to speak saying: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."⁴⁹ As man is able to receive, Christ gives to man even

47.—Phil. 2. 9.

51.—John 20. 21.

48.—Eph. 1. 19-21.

52.—Matt. 28. 20.

49.—Rom. 8. 32.

53.—Mark 11. 22.

50.—Matt. 28. 18.

54.—Mark 9. 23.

to the full measure of what He, the Son of God, has.

Christ gives the measure of His influence before the throne saying, "all power is given unto me in Heaven and in earth."⁵⁰

The Measure of Man's Influence With God.

The influence with God of the truly devoted soul can only be measured by Christ's influence before the throne.

Just before our Savior ascended He said: "As my Father hath sent me, even so send I you."⁵¹ "Lo, I am with you always."⁵² Again He said: "Have faith in God."⁵³ "If thou canst believe, all things are possible to him that believeth."⁵⁴

When we receive all that is prepared for us, our receiving of God will be the exact measure of Christ's influence before the throne.

"PRAISE YE THE LORD."

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